

THE GLORY OF GOD IS INTELLIGENCE.

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YOUNG+MEN'S+AND+YOUNG+LADIES'
MUTUAL+IMPROVEMENT+ASSOCIATIONS
OF+THE+LATTER-DAY+SAINTS.

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THE MISSOURI PERSECUTIONS.

THAT was a cunning piece of diabolism which prompted the mob of Daviess County to set fire to their own huts, destroy their own property and then charge the crime to the Saints. It was an act worthy of a Herod. But it was not without a precedent in Missouri. Two years before that, something very similar occurred in Mercer County, just north-east of Daviess. In June of the year 1836, the Iowa Indians then living in St. Joseph, made a friendly hunting excursion through the northern part of the state, and their line of travel led them through what was known as the Heatherly settlement in Mercer County. The Heatherly's, who were ruffians of the lowest type, took advantage of the excitement produced by the incursion of the Indians, and circulated a report that they were robbing and killing, and during the excitement these wretches murdered a man by the name of Dunbar, and another man against whom they had a grudge, and then fled to the settlements along the Missouri river; representing that they were fleeing for life. This produced great excitement among the sparse settlements in the surrounding counties, the people not knowing at what hour the Indians might be upon them. The militia was called out for their protection, but it was soon ascertained that the alarm was a false one. The Heatherly's were arrested, tried for murder and some of them sent to the penitentiary. This circumstance occurring only two years before, and in a county adjacent to Daviess County, doubtless suggested the course pursued

by the mob in burning their own huts and fleeing to all parts of the state with the report that the Mormons had done it, and were murdering and plundering the old settlers. These false rumors spread by the mob, were strengthened in the public ear by such men as Adam Black, Judge King of Richmond, and other prominent men who were continually writing inflammatory communications to the Governor. The citizens of Ray County called a public meeting and appealed to the Governor to protect the people of Upper Missouri from the Mormons, whom they termed a "fearful body of thieves and robbers." It seemed the very prince of lies and all his hosts had suddenly broken loose, and sought to overwhelm the Saints with a flood of falsehood. It was at this particular crisis that Thomas B. Marsh, the President of the Twelve Apostles, and Orson Hyde, one of the members of the same quorum, fled to Richmond and there testified to the most wicked falsehoods, calculated to bring destruction upon their former brethren. Thomas B. Marsh made an affidavit before Henry Jacobs, a justice of the peace, at Richmond, of which the following is an extract:

"They have among them (the Mormons) a company consisting of all that are considered true Mormons, called Danites, who have taken an oath to support the heads of the Church in all things, whether right or wrong. I have heard the Prophet say that he would yet tread down his enemies, and walk over their dead bodies; that, if he was not let alone, he would be a second Mohammed to this generation, and

that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean."

To this Marsh swore, and Hyde corroborated, saying that he knew part of it to be true, and he believed the other. It may be as well right here to say that sometime after this, when the clouds of hatred that at this time threatened the Saints with destruction had drifted away, and these men had time to reflect upon the terrible wickedness of their action, Orson Hyde, blinded with tears, came back to the people he sought to destroy, and humbly begged to be restored to his position. And having manifested a spirit of repentance, he was received back into his place, went on a mission to Jerusalem, and for many years, as is well known to our readers, labored faithfully for the advancement of God's Kingdom. Thomas B. Marsh, after leading a vagabond life for years, with the brand of Judas on his brow, and the gnawing of the worm that never dies at his heart, when the Saints had weathered the storms of persecutions not only in Missouri but also in Illinois as well, and their lives had fallen in the pleasant places of our Mountain valleys, he too, a mere wreck of his former self, weak, and driveling and childish; broken down in health, as also in intellect came humbly bending to the people upon whom he had sought to bring ruin, and begged—humbly begged the privilege of ending his days in their midst. He arose in a congregation where thousands were congregated, referred to his wrecked condition, and told them it was the effect of apostasy, and warned all against walking in the path which he had trod to his infinite sorrow. His life furnishes a sad, sad page in the history of the Latter-day Saints! He fell like Judas fell, and as Judas failed to stay the work of God in his day, so Marsh failed to break down God's work in these last days, but brought upon himself the ruin and shame he tried to bring upon the Church.

Since in this statement made by Marsh and Hyde the Danites are spoken of, and as much has been said of this organization, and many false statements

made over and over again, accusing the Church of having such an association, as described by Marsh and Hyde, we here give in brief, an account of that organization so far as the Church knows anything in relation to it. A Doctor Samuel Avard joined the Church in Missouri a short time previous to the apostasy of Marsh and Hyde. He was one of those restless, ambitious men who desire to become great, and Lord it over their fellow men. Possessing neither the intelligence nor the integrity to rise to positions of honor and trust in the Church by open, fair means, he resolved to become a leader by craft and villainy. He employed the art of flattery, in his conversations with the brethren, appointed frequent meetings at his own room which was guarded by some one of his trusted associates, who would give him a sign if some one approached that he could not trust. He would with an air of mystery intimate that he had been appointed by the heads of the Church to accomplish some important work of a secret character, and at last put those whom he had won by his flattery, under an oath of eternal secrecy, not to reveal any thing that he should communicate to them. By these means he continued to enlarge his band, which he named the *Danites*, claiming of course, that it was a very ancient order, or society. He gave to them certain secret signs by which members of the band could recognize each other either day or night. He gave them to understand he had authority from the heads of the Church for what he was about to do. He then proceeded to organize his men into companies of tens and fifties, placing a captain over each. Up to this time Avard had never intimated that anything unlawful or contrary to the spirit of the Gospel was to be carried out. But now that he had the companies organized and all under an oath of secrecy, he thought he could with safety let the mask fall. After instructing the men what their duties were under their several captains, he took the captains into a secluded place and there told them they would soon

be permitted to go among the Gentiles and take their property as spoils, and by robbing and plundering the Gentiles, they were to waste them away and with their property the Kingdom of God was to be built up. If any of the band were recognized by their enemies, who could harm them, he asked. "For," said he, "we will stand by each other, and defend one another *in all things*. If our enemies swear against us, we can swear also!" At this some of the brethren expressed surprise, in fact astonishment. But Avard continued by saying, "As the Lord liveth I would swear a lie to clear any of you; and if this would not do, I would put them or him under the sand as Moses did the Egyptian. * * *

And if any of us transgress, we will deal with him amongst ourselves. And if any one of this Danite society reveals any of these things, I will put him where the dogs cannot bite him."

This lecture of the Doctor's revealed for the first time the true intent of his designs, and the brethren he had duped suddenly had their eyes opened, and they at once revolted and manfully rejected his teachings. Avard saw that he had played and lost, so he said they had better let the matter drop where it was. As soon as Avard's villainy was brought to the knowledge of the Presidents of the Church he was at once excommunicated, and was afterwards found making an effort to become friends with the mob, and conspiring against the Church. And this is the history of the Danite Band, "which," says Joseph, "died almost before it had an existence."

Captain Bogart who, it will be remembered, held a command in the militia under General Parks, both in the operations about Diahman and before De Witt, and who on each occasion manifested a determination to mutiny, and join the mob, was one of the bitterest enemies the Saints had and the most active of the mob. On the twenty-fourth of October 1838, he, with about forty of his followers, called at the house of a brother Thoret Parsons who lived on the east branch of Log Creek south east

of Far West. He warned Parsons to leave by ten o'clock the next day, and remarked that he expected to give Far West hell before noon the next day; provided he was successful in joining his forces with those of Niel Gilliam's who would camp that night six miles west of Far West, and that he himself should camp that night on Crooked River. A messenger was dispatched at once with this information to Far West, and Parsons followed the mob to watch their movements.

The day on which this occurred Joseph Holbrook and a brother Judith were watching the movements of a small detachment of Bogart's men, and saw eight of them enter the house of a brother Pinkham, where they took three prisoners and four horses, together with some arms and food; and warned the old gentleman Pinkham to leave the state at once or they "would have his d—ned old scalp." This detachment then started to join Bogart's main company, and Holbrook and Judith started for Far West. They arrived there near midnight and reported what they had seen in the vicinity of the mob's encampment. The blast of the trumpet and the roll of the drum soon brought together a large crowd of men to the public square. Men slept very lightly in those days, as they had to be constantly on hand to repel the attacks of their enemies. The men had been assembled by order of Judge Higbee, and he requested Lieutenant-Colonel Hinkle to raise a company to disperse the mob, and rescue the prisoners. Volunteers were called for, and in a few minutes seventy-five men had answered the call and were placed under the command of David W. Patten, who it will be remembered held a captain's commission in the state militia. The company marched out some distance from Far West, where it halted and the body was divided into three divisions and the commands given to David W. Patten, James Durphy, and Charles C. Rich, the whole being under the direction of David Patten. The march to the scene of action is thus described by one of the company

"The night was dark, the distant plains far and near were illuminated with blazing fires, immense columns of smoke were seen rising in awful majesty, as if the world was on fire. This scene of grandeur can only be comprehended by those acquainted with scenes of prairie burning, as the fire sweeps over millions of acres of dry grass in the fall season, and leaves a smooth, black surface divested of all vegetation. The thousand meteors blazing in the distance like the camp fires of some war hosts, threw a fitful gleam of light upon the distant sky, which many might have taken for the Aurora Borealis. This scene, added to the silence of midnight, the rumbling sounds of the trampling steeds over the hard surface of the plain, the clank of the swords in their scabbards, the occasional gleam of bright armor in the flickering firelight, the gloom of surrounding darkness, and the unknown destiny of the expedition, or even the people who sent it forth; all combined to impress the mind with deep and solemn thoughts, and to throw a romantic vision over the imagination, which is not often experienced except in the poet's dreams, or in the wild imagery of sleeping fancy."

The mob were encamped in a bend of Crooked River near the line of Caldwell and Ray Counties, and I should judge all of fifteen miles directly south of Far West. The stream here lies embedded in a deep ravine, in fact this may be said of all the streams in this part of Missouri. There has been but little disturbance of the earth's crust in this locality, and the streams, having run in their present course for ages, perhaps ever since our Father Adam and the patriarchs dwelt in the land, have worn their channels deep. At any rate at the point where the mob was camped, and which the old settlers point out to the stranger as "Bogart's battle field," the stream lies in the bottom of a deep ravine, the sides of which are quite steep and covered with a heavy growth of underbrush and timber. A dugway road has been cut on the north side of the ravine leading down to a point where the stream is fordable. It is just above this ford where Bogart and his men were encamped in a little bottom immediately on the bank of the stream. When the company from Far West were within two or three miles of this encampment they dismounted, and leaving their horses

in the care of a few of the company, they proceeded on foot to the brow of the hill under which the mob was encamped. It must be remembered that Captain Patten did not know the exact locality of the mob, but supposed they had camped some where about the ford of the river. Near the brow of the hill the companies were divided. David Patten's division going to the right, C. C. Rich's to the left, and James Durphy's between them. They were proceeding along silently when suddenly the stillness was broken by some one exclaiming, "who comes there," followed instantly by the sharp report of a rifle, and young Patrick O'Banion reeled from the ranks and fell, mortally wounded. Captain Patten ordered a charge down the hill side upon the mob below, which was promptly obeyed. The mob left their encampment and formed in a line under the bank of the river. Patten's men formed in a line facing them, and the mob fired upon them, which was promptly answered by the brethren and then followed a moment's silence which was broken by C. C. Rich calling the watchword, "God and Liberty." Patten ordered a charge upon the enemy and then the fight was hand to hand. The fight, however, was not a general one as the mob began leaping into the stream and making for the other side. The late Judge Holbrook of Davis County, Utah, was struck at by a fierce Missourian with a sword, but by throwing up his left arm he saved his head, and before the mobber could recover himself the judge had cut him down. Two of the hindmost men of the mob were pursued by Captain Patten and C. C. Rich. The one followed by Patten suddenly wheeled round and shot him in the bowels, and he fell mortally wounded. Gideon Carter's face was so literally shot to pieces that he was beyond recognition. Several others were wounded in this engagement, about nine I think, but they recovered. The mob had the advantage of position in the engagement as they formed under the bank of the river, which answered all the purposes of a breastwork. It will be remembered too that it was not

yet day light—the dawn only just breaking in the east when the fight began. The mob in their flight left their horses and all their camping utensils. These the victors took charge of, and making litters on which to carry their wounded and dying, they started on the return to Far West. Several miles from Far West the mournful train was met by a number of the brethren, among whom was the Prophet Joseph and his brother Hyrum and the wife of David Patten. Tender hands had carried him on a litter from the battle field, but he suffered excruciating pains and asked to be laid down by the way side that he might die. He was taken to the house of a brother Winchester about three miles from Far West, where he died that night. We need not dwell upon the heart-rending sorrow of the wife at the loss of a noble husband, or the grief of the whole people who mourned the departure of a great and good man, and one of the leading spirits in these last days. He died full of faith, having done, as he often said he would do, if need were—lay down his life for his friends. Just before he breathed his last he said to his grief stricken wife. "What ever you do else, O! do not deny the faith!"

Young O'Banion died shortly afterwards, and they were buried together with military honors. The body of Gideon Carter was afterwards brought up from the battle ground, and interred at Far West.

The loss of the mob has never been correctly ascertained, but at the time they scattered before the impetuous charge of Patten's men, each fellow supposed he was the only survivor left to tell the tale of their destruction.

This battle on Crooked River, though perfectly justifiable on the part of the Saints, was made the excuse for raising armies against them for their destruction. The following inflammatory and untruthful message was sent to the governor as a report of what we have already related:

SIR:—We were informed last night by an express from Ray County, that Captain Bogart

and all his company, amounting to between fifty and sixty men, were massacred at Buncombe, twelve miles north of Richmond, except three. This statement you may rely on as being true, and last night they expected Richmond to be laid in ashes this morning. We could distinctly hear cannon, and we knew the Mormons had one in their possession. Richmond is about twenty-five miles west of this place, on a straight line. We know not the hour or minute we shall be laid in ashes—our county is ruined—for God's sake give us assistance as soon as possible.

Yours, etc.

Sachiel Woods.

Joseph Dickson.

Woods will be remembered as the Presbyterian preacher who, after the Saints were compelled to leave De Witt, called the mob which had infested that place and urged upon them to hasten to the assistance of their friends in Daviess County, to drive the Mormons away from their settlement at Diahman, that they might gain possession of their lands. These men say they distinctly heard cannon and they knew the Mormons had one. Yet these men were thirty-seven miles from where the engagement on Crooked River occurred, and no cannon was used—and the one in possession of the Saints was only a six pounder.—"These mobbers," said Joseph, "must have had very acute ears; * * * so much for the lies of a priest of this world."

One of Bogart's men fled to Richmond and reported that ten of his comrades had been killed and the rest taken prisoners after many of them had been wounded; and said it was the intention of the Mormon "banditti" that night to sack and burn Richmond. Upon the reception of this lying report C.R. Morehead was dispatched from Richmond to Lexington, a town located on the south bank of the Missouri on the high bluffs overlooking the river, and only about eight miles south of Richmond. He begged the people of that town to come to the assistance of Richmond, and they responded by sending one hundred well armed, and according to E. M. Ryland, "daring men, the most effective our county can boast of." An express was sent from Lexington to Messrs. Amos

Rees and Wiley C. Williams of Jackson County, but then enroute for the city of Jefferson, ordering them to hurry on to the city of Jefferson, imparting correct(?) information to the public as they went along; and to send one of their party into Cooper, Howard and Boone Counties in order that volunteers might be getting ready to flock to the scene of trouble as soon as possible. The letter said:

"They (the volunteers before alluded to) must make haste and put a stop to the devastation which is menaced by these infuriated fanatics, and they *must go prepared, and with a full determination to exterminate or expel them from the State en masse.*"

The italics are ours and we use them because it was upon the strength of this message that Governor Boggs afterwards issued his celebrated exterminating order. And we pause here to call attention to the fact that these men, Wiley C. Williams and Amos Rees had started for Jefferson City as special messengers to the governor to secure the banishment of the Saints from the state of Missouri. These untruthful reports of the trouble on Crooked River were favorable to their cause, and an express was sent after them to add this falsehood to those with which they were already laden, and to wish them,—oh for the consistency of Missouri mobocracy—"God speed" in their murderous affairs. We need not say the brethren had not so much as thought of going to Richmond or acting otherwise than on the defensive.

In the meantime the messengers from those parties who had burned their own homes and destroyed their own property had reached Jefferson City, and poured into the willing ears of the Executive the villainous falsehoods that the Mormons with an armed force had expelled the old settlers from Daviess County, pillaged and burned their dwellings, driven off their stock, and destroyed their crops. They also said that Millport and Gallatin, the County seat, were in ashes, and that all the records of the county were destroyed. Upon the

reception of this batch of falsehoods and an application from these people to be restored to their homes and protected in them, Governor Boggs set himself vigorously at work calling out militia forces to accomplish this object. We can not help pausing a moment right here to notice the difference in the action of the state authorities in two cases that would have been just alike, provided the report of those parties who fled from Daviess County, by the light of their burning homes, had been true. In 1833, our readers will remember the Saints were driven by brute force and under circumstances the most distressing, from their possessions in Jackson County. And not only was their property destroyed, but quite a number of them were killed, while the number that were exiled amounted to twelve hundred. The state authorities had the fullest of evidence of these outrages—in fact, the very man who at the time of the Daviess County troubles was governor of the state, was on the ground, and knew of all the circumstances of cruelty and outrage. But when those things came before the state authorities, it took more than two whole years of correspondence to come to an understanding of what could and would be done, and then the decision was that the exiles would do well to move still further on, in fact, get entirely away from the section of the country where they had made their homes, as the prejudices of the people were set against them, and that the popular sentiment in this country was *vox dei*. But now, when a mere rumor comes that the Mormons have been guilty of inflicting upon the Missourians the outrages which aforetime had been perpetrated against them, there is no halting on the part of the authorities, but on the contrary the most vigorous efforts put forth to punish the reputed offenders, and reinstate the supposed exiles. Well, well, this is a strange world, where the virtuous and the innocent suffer wrong and oppression, and none seemingly come to their assistance; while the vicious, the corrupt and the ungodly seemingly prosper, and

have all those in authority favor them! But let not the heart grow faint, or the spirit sink in despair; a kind and merciful Father is watching over all; the acts of the wicked will yet be made to praise Him, and out of every trial and danger the Saints pass through, shall spring such blessings that shall make their suffering be forgotten, wipe all tears from their eyes, and make them to know that villainy does not always prosper, that virtue has its reward, and wickedness its punishment.

Governor Boggs then began his efforts to restore these reputed exiles to their homes. He sent an order to General John B. Clark, of the first division of Missouri militia, directing him to raise two thousand men from the first, fourth, fifth, sixth and twelfth divisions of the militia, to be mounted and armed as the law directs, provided with rations for fifteen days, and to rendezvous at Fayette in Howard County, about eighty miles southeast of Far West, by the third of November.

This order was dated the twenty-sixth of October 1838. The next day, however, Amos Rees and Wiley C. Williams arrived in Jefferson City with their false report of the battle on Crooked River, and Governor Boggs changed his orders to General Clark the same day. This letter is Boggs's exterminating order. He said to General Clark:

"Since the order of the morning to you, * * * I have received by Amos Rees, Esq., and Wiley C. Williams, one of my aids, information of the most appalling character, which changes the whole face of things and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond, in Ray County with all possible speed. The Mormons must be treated as enemies and *must be exterminated* or driven from the State, if necessary for the public good. Their outrages are beyond description. If you can increase your force, you are authorized to

do so, to any extent you may think necessary."

The governor also ordered Major General Wallock of Marion County to raise five hundred men, and join General Doniphan of Clay County, who had been directed to raise a like number of men, and together they were to proceed to Daviess County to cut off the retreat of the Mormons to the North. General Parks had been ordered to raise four hundred men and join Clark at Richmond, and thus the campaign was planned. The troops were not to reinstate the supposed exiles of Daviess County in their homes and protect them, but they were to operate directly against the Mormons—in fact, make war upon them—exterminate them or drive them from the state.

Up to this time Major General Atchison had apparently exercised his influence counseling moderation in dealing with the Mormons. He was a resident of Clay County when the Mormons were driven into that county from Jackson. He, with General Doniphan and Amos Rees, had acted as counsel for the exiles, and had seen the doors of the temple of justice closed in their faces by mob violence, and all redress denied them. He was acquainted with the circumstances which led to their removal from Clay County, to the unsettled prairies of what afterwards became Caldwell County. He knew how deep and unreasonable the prejudices were against the Saints. Can it be possible that he did not know how utterly unjustifiable the present movement against them was? Whether he was blinded by the false reports about Millport and Gallatin and Crooked River, or whether his courage faltered, and he became afraid longer to defend a people against whom every man's hand was raised, we cannot now determine, but one or the other must have been the case, for we find him joining with that arch scoundrel S. D. Lucas in the following communication to Governor Boggs:

"SIR:—From late outrages committed by the Mormons, civil war is inevitable. They have set the laws of the country at defiance and are

in open rebellion. We have about two thousand men under arms to keep them in check. The presence of the Commander in chief is deemed absolutely necessary, and we most respectfully urge that your excellency be at the seat of war as soon as possible."

Your most obedient, etc.

David R. Atchison, M. G. 3rd Div.

Samuel D. Lucas, M. G. 4th Div.

General Atchison, however, was afterwards "dismounted," to use a word of General Doniphan's in relating the incident, and sent back to Liberty in Clay County by special order of Governor Boggs, on the ground that he was inclined to be too merciful to the Mormons. So that he was not active in the operations about Far West. But how he could consent to join with Lucas in sending such an untruthful and infamous report to the governor about the situation in Upper Missouri, is difficult to determine. The Saints had not set the laws at defiance, nor were they in open rebellion. But when all the officers of the law refused to hear their complaints, and both civil and military authority delivered them into the hands of merciless mobs to be plundered and outraged at their brutal pleasure, and all petitions for protection at the hands of the governor had been answered with: "It is a quarrel between the Mormons and the mob, and they must fight it out," what in the name of God was left

for the Saints to do but to arm themselves and stand in the defence of their homes and families? Don't for one moment suppose that in making this statement we admit the Saints had defied the laws of the country, for it was not so. The movement on Gallatin by Captain Patten and that on Millport by Colonel Wight was ordered by General Parks who called upon Colonel Wight to take command of his company of men, when the militia under Park's command mutinied, and disperse all mobs wherever he found them. Gallatin was not burned, nor were the records of the County Court, if they were destroyed at all, destroyed by the Saints. What houses were burned in Millport had been set on fire by the mob. The expedition to Crooked River was ordered by Judge Higbee, the first judge in Caldwell County and the highest civil authority in Far West, and was undertaken for the purpose of dispersing a mob which had threatend "to give Far West hell before noon the next day." So that in their operations the acts of the Saints had been strictly within the law, and only in self defense. *B. H. Roberts.*

A head properly constituted can accommodate itself to whatever pillows the vicissitudes of fortune may place under it.

EDINBURGH.

No European capital is erected upon a more beautiful site than is Edinburgh. Nature has done everything to render the neighborhood enchanting, and a more magnificent situation for a noble city can scarcely be imagined. It is just far enough from the sea to escape the bare and bleak look which nearly always clings to the seaside towns, and yet near enough to have the advantage of most exquisite distant glimpses of the ocean. It is sheltered from the east winds by the magnificent group of rocks comprising Arthur's Seat, Salis-

bury Crag, Crow Hill, Lion's Haunch, etc., and from the north-east by the Calton Hill; whereas Blackwell Hill on the south, with its fine outline, is sufficiently distant not to block out the sunlight, but near enough to suggest to the mind the beautiful series of hills of which it may be said to form the vanguard. From out of the plain, which is partly surrounded by these various hills and rocks, rises a long rocky platform gradually increasing in height from the east to the west, its western extremity being formed by a huge precipitous rock like

a great buttress. Old writers have likened this mass of hill and rock to a dragon lying in the plain; the great rock which is now crowned by the ancient castle forming the head, the long range covered with the lofty buildings of the Old town the back, and the Canongate running down hill and disappearing in the valley at Holyrood Palace the tail.

There are two very interesting Continental cities which greatly resemble Edinburgh. They are Athens and Prague. The resemblance of the former to the Scotch city is so remarkable that it is undoubtedly one of the reasons for Edinburgh receiving the appellation of "the modern Athens." The plan of the two cities is almost identical as to general arrangement. The Acropolis is just such a rock platform as that crowned by the Old Town, the Museum Hill is in the same relative position as the Calton, the Areopagus and the Pnyx as the Salisbury Crags and Arthur's Seat, whereas the Harbor of the Piræus, with the subsidiary harbors of Munychia and Phalerus may be represented by Leith, Granton and Newhaven. We should of course look in vain for the long walls which united Athens to its seaports, and we do not for a moment suggest that Newhaven and Granton bear any resemblance, except in approximate situation, to the former magnificence of the ancient Munychia and Phalerus. Leith, however, is quite as handsome as the modern Piræus, which is perhaps not saying much for either. Prague also, as to its site, greatly resembles Edinburgh; the great rocky platform of the Hradschin, crowned with its churches and palaces, strikingly reminds one of the Old Town of Edinburgh; the Wischerad is in a somewhat similar position to the Calton Hill, and the Altstadt and the Neustadt occupy a situation akin to that of the New Town of Edinburgh. There is unfortunately nothing at Edinburgh now to remind one of the magnificent Moldau, which divides the Hradschin and Klemseite from the Altstadt and Neustadt at Prague, but before the great

Nor Loch was drained the resemblance must have been very striking.

The Scotch mediæval architects added much to the beauty of the noble site at their command; the great massive Castle is superbly placed upon its commanding rock; the High Street, with its lofty houses crowning the height of the ridge, is most effective; and the old Cowgate, running parallel to it on a lower level, is singularly picturesque. The mediæval architects, having regard to the severity of the Scotch climate, very wisely selected the southern slopes of the hill-platform for their lower town, so that the Grass Market and all the old streets about it are sheltered from the cold north wind. Two suburbs of Edinburgh seem to have sprung up in very early times. One of these was situated one outside the West Port, and the other to the west of the town, called the Canongate. This latter connected the ancient Royal Palace and Abbey of Holyrood with the Old Town, just as the Strand connected the Abbey and Palace of Westminster with old London. There was another suburb to the west of the Calton Hill, on the site of Leith Street and Catherine Street. This is shown in the old map dated 1575.

No very important alteration seems to have taken place in Edinburgh, until towards the end of the last century, when the New Town was commenced. This was most excellently planned, and is one of the handsomest examples of a modern city to be met with anywhere. A noble street called George Street, running east and west, was erected with a large square at either end, two streets of less width, Princes Street and Queen Street ran parallel with it on either side. Like the High Street in the Old Town, George Street occupies the ridge of an eminence, the two other streets are at a lower level. It is quite evident that George Street was intended to be the leading thoroughfare of the New Town, but the chief traffic is now diverted to Princes Street; there is, however, still a good, solid, old-fashioned look of importance and dignity about George Street, which is somewhat wanting in its

more modern rival. Edinburgh was very fortunate, when the New Town was erected, in possessing two such architects as the Brothers Adam; and Charlotte Square, which was erected from their designs, is composed of six terraces, which are among the very best examples of modified classic architecture applied to modern purposes, and they show how much dignity may be obtained by very plain architecture when skilfully and judiciously treated. Adelphi Terrace, John Street and Adam Street, in the Strand, are named after these two brothers, and were designed by them.

So far everything that was done served to render Edinburgh one of the handsomest cities of Europe, but unfortunately two great mistakes were perpetrated at the commencement of this century. These were: firstly, the draining of the Nor Loch; and, secondly, the construction of the "Mound," covered with two heavy, ugly classical buildings, across the valley connecting the Old and the New Town. Let our readers fancy how far more beautiful the view would be with a great sheet of water washing the base of the Castle rock and flowing down the valley towards Leith, reflecting in its surface the great Castle and the lofty buildings and towers of the Old Town. Fortunately, however, a large portion of the site of this Nor Loch has in recent times been planted as an ornamental garden; but the railway stations, factories, etc., which cover the eastern part of the site are a great disfigurement to the town.

When one comes to examine Edinburgh more in detail it must be acknowledged that its buildings, taken individually, are unworthy of so noble a site. Its churches have been singularly unfortunate, though several of them escaped the Reformation; yet they have been irreparably injured in more modern times—the old Cathedral or Church of St. Giles has been externally robbed of all interest, by a hard and singularly injudicious process of "restoration," in fact, with the exception of the tower, not a single ancient feature has been

spared. The interior has fared somewhat better, and a recent attempt has been made to give it a more ecclesiastical appearance. Unfortunately these modern restorations, however well they may be carried out, cannot give the building the interest which attaches to genuine antiquity. Of the old Gray Friars Church a portion of the walls is alone ancient. The great Abbey Church of Holyrood—the nave and aisles of which were complete down to the commencement of the eighteenth century—were reduced to ruin by an injudicious and clumsy attempt to restore the roof; but the greatest crime of all, from an archæological point of view, was reserved for our own day, and that was the destruction of the noble Collegiate Church of the Holy Trinity, which was pulled down to make room for a railway station; a few sculptured fragments may be seen built into the walls of New Trinity Church. The pretty little chapels of St. Margaret and St. Mary Magdalene will interest the antiquary.

Of the more modern ecclesiastical buildings of Edinburgh the Tron Church and St. Culbert's possess spires which are fairly graceful in outline, whereas that of the Assembly Hall only just escapes being a remarkably beautiful work, but the omission of the Belfrey story from the tower is a most fatal error, as it makes the junction between the spire and the church heavy and clumsy, so that, although the spire is a beautiful object when viewed alone, it does not look well when seen in combination with the rest of the building. St. John's Episcopal Church is an elaborate rather than satisfactory example of the ideas entertained of Gothic architecture before Pugin's revival. Like many other buildings in Edinburgh, however, it looks well on account of its beautiful situation. The new Cathedral of St. Mary, which was one of the most important works of the late Sir Gilbert Scott, is a costly and elaborate example of the revival of Gothic architecture, and a great ornament to a portion of the town, which would be otherwise dull and monotonous. Edinburgh is rich in both an-

cient and modern examples of secular and domestic buildings. The Castle, Holyrood Palace, and Heriot's Hospital are singularly interesting buildings. The last named is a charming example of Scotch Gothic work of the time of James I, and the old houses in the High Street, Canongate, and Cowgate are good examples of plain, domestic Gothic work; they are often enormously lofty, sometimes thirteen stories, and their fronts carried up perfectly straight without any break of either string-course or cornice: the effect is extremely dignified and very striking.

The Edinburgh people have been wise in the selection of the sites for their public buildings. To such an extent is this the case that although sometimes the edifices themselves are not possessed of great architectural merit, they appear dignified and picturesque from the fine situations in which they are placed. In this respect Edinburgh forms a striking contrast to London, where so many fine public buildings are buried in back streets. As an example of the judgment with which these sites have been selected for monuments and public buildings in Edinburgh we will call attention to the various structures erected upon and surrounding Calton Hill. Now there is scarcely one of these which possesses great architectural merit, or which would be worth looking at if it were placed in an ordinary situation; yet from the judgment displayed in the selection of their sites, and from the admirable way in

which they are grouped together, they form one of the most picturesque and characteristic combinations to be met with in Europe.

There are of course some buildings in Edinburgh which would look well in any situation, among these we may mention the Bank of Scotland, the University, the various Hospitals, and perhaps above all Scott's Monument. This most interesting example of the revival of Gothic architecture was designed by an untaught genius, of the name of Kemp, who appears to have been a cabinet-maker. The manner in which the Scotch have commemorated their great men by handsome memorials cannot be too highly praised. There is not a square or public garden, and scarcely a street in Edinburgh which does not display one or more of these interesting memorials; they not only add greatly to the beauty of the city, but they serve another purpose: they make a stranger at once feel at home; for directly he sees the monuments of Scott, Burns, Allan Ramsay, etc., they recall to his mind recollections of many a pleasant hour spent with their enchanting works, and there is a kind of consideration and courtesy, in ornamenting and rendering public places interesting, by monuments and inscriptions, which cannot fail to be appreciated by every mind which is possessed with the slightest cultivation.

—*Graphic*.

Next to life love liberty.

THE WHOLE WORLD AT WAR.

In a recent number of the *New York World*, that forcible writer Nym Crinkle, reviews the advance sheets of a book entitled "Bietigheim." It is a work not without interest to the Latter-day Saints, who believe the fancied security of the world against great disaster, to be as mistaken as was that of the gay revellers of Pompeii before the disastrous day that overwhelmed them. The writer looks into the future with no

pretense of prophecy; he writes from the standpoint of a man who has made current history a profound study. While the future may develop in lines, far divergent from those he has indicated, yet the story serves the interesting purpose of pointing out the disturbing factors of the age. The Mormons' belief that this great nation, and the other older ones of Europe shall, at no distant time, be disturbed as never nations

have been disturbed before, seems like the shadowy dream of a visionary; and, as a faith strengthener, we may not find this fiction without value.

The remainder of this article consists of extracts from the reviewer's article in the *World*.

"Bietigheim" attempts to tell the story of the crisis of 1890 and how it came about. The reader is asked to look over the historical events in the United States which led up to it. He is reminded that after Cleveland's refusal to stand for a second term there grew up a strong public sentiment in opposition to the abuse of the naturalization laws; a widespread doubt as to the wisdom of leaving our doors open to the emigration of the world, and a still stronger public sentiment in favor of the protection of American citizens abroad.

One Christian Reinhardt, a native of Germany, who had become a citizen of the United States, revisited his home and birthplace, Mulheim-on-the-Rhine. Immediately after his arrival in Germany he was ordered to report as a deserter from the German army. When he showed his passport as an American citizen he was told that that paper was of no avail there. He sent word at once to the United States Consul at Cologne, who in turn telegraphed them to Mr. Pendleton, our Minister at Berlin, who had already given much attention to such questions. As no diplomatic action could be taken in the matter, until an arrest had been actually made, or a fine collected, the Consul was instructed to go personally to Mulheim, and report promptly all that occurred. On the fourth day Reinhardt was, in the presence of the Consul, taken by force from his mother's house by a file of soldiers, and upon offering resistance to the arrest, was shot dead, passport in hand. Mr. Pendleton lost no time in calling at the German Foreign office to demand an immediate disclaimer of the outrage and a promise of prompt reparation, at the same time cabling to Washington a statement of the entire affair and of his action. A reply from the President sustained his course, and instructed him

to press his demand, and make no concessions. Upon one pretext or another the Berlin government temporized and after repeated calls at the foreign office our minister was able to obtain nothing satisfactory. But in America the excitement was indescribable. Bismarck was burned in effigy, the naturalized German element taking the lead in the demonstrations. The newspapers teemed with instances of arrogance of the German authorities towards American citizens, and it was discovered that thousands of complaints of a similar character had been pigeon-holed at the Berlin Legation, through the indifference or sycophancy of former ministers. The popular demand for immediate action decided the President to call an extra session of Congress. Reinhardt had been shot late in August. On the twelfth of September Mr. Pendleton, our Minister, demanded his passports and withdrew to London. Congress assembled in October. Continuous sessions of long duration were held, but when the debate was at its height, a proposition was received from the government of Great Britain offering the mediation and arbitration of Queen Victoria. It was only after four days' skirmishing that the House came to the yeas and nays on this proposition, which was finally accepted by a scant majority of five. The country acquiesced reluctantly.

The Council of Arbitration met in London early in January, 1890, the United States being represented by Dr. Wolsey, of Yale, and the Hon. Wm. M. Evarts. The sessions lasted a month without any good results. The position of Germany was still arrogant and defiant. A sudden and unexpected turn was then given to events, by the withdrawal of England from the Council, and this was brought about by the complication ensuing on the continent. One morning in January the telegraph flashed the news that a Russian army corps had occupied Herat. In less than a month all Europe was in arms. A Russian frigate had been fired into by the Turks as she was passing through the Dardanelles. Austria had sent two

army corps into Servia and Bosnia, and was concentrating a fleet at Trieste. Italy and France demanded an explanation and England followed suit. The action of France provoked much comment at Berlin, and a week later large bodies of German troops had occupied Alsace-Lorraine, with heavy reserves on the Rhine. It was evident to England that Germany meant to side with Russia and Austria in a tri-imperial alliance.

It is not necessary here to narrate all the circumstances that led up to it, but on the eighth of March, 1890, Congress resolved almost unanimously that "war be and the same is hereby declared to exist between the Empire of Germany and the dependencies thereof and the United States of America." The President was empowered to raise and equip an army of three hundred thousand volunteers, to employ all the land and naval forces for the prosecution of the war, and to call for such public loans as might be necessary. This extraordinary proceeding on the part of the United States against a country so far removed as Germany is made sufficiently plausible by the series of events in the book. It soon becomes apparent that there is to be a terrific struggle between the Liberal and Imperial governments of the world. Russia, Germany and Austria are on the one side, and the allied powers, consisting of England, France and the United States, are to be joined by Spain, Italy and Turkey. The martial occurrences that follow in such a magnificent campaign are interesting, for they show us how an intelligent military writer views the possibilities of the future.

Aggressive military measures against Germany had not been thought of. Sea-coast defense and the power to repel invasion had been the moving ideas. It is true the United States now had a magnificent navy and a torpedo system superior to any in the world. But there was a fear that Austria would land an army at Vera Cruz, and that Germany in pursuit of her colonizing schemes had her eye on the Pacific coast. Within a month after the declaration of war two

German merchantmen were brought into Philadelphia with prize-crews on board, and a naval engagement had taken place off the English coast between the German frigate Kaiser Fritz and the United States ironclad Adirondack, resulting in the disabling and surrender of the former.

But, while these events were transpiring at home and on the sea, all Europe was in a continued ferment. France had declared war on Germany without waiting for Italy's action, and a sharp engagement had already taken place on the Alsatian frontier at Avricourt. The Tri-Imperial Alliance had at last assumed tangible form and shape. Germany, Russia and Austria stood shoulder to shoulder confronting the remainder of Europe, arrogant and defiant. Opposed to them were England, with her scattered forces and comparatively unprotected seacoast and colonies; France, with a million and a half of men under arms and eager for revenge; Spain, who had seized the opportunity to revive the Caroline Islands incident, and had joined fortunes with France; Italy, bitterly incensed against Austrian aggression, and Turkey, armed for the death struggle with her traditional enemy across the Danube. The Swiss Republic had at once proclaimed its neutrality and strongly garrisoned its frontier at every point. Belgium also endeavored at first to hold aloof from the struggle, but was drawn into it later by unavoidable complications. Holland and Denmark succeeded in keeping entirely out of the fight, though, as results ultimately proved, with no permanent advantage to themselves.

At the opening of the spring of 1890 a line of bristling bayonets extended across Europe from the North Sea along the Rhine to the Austrian Tyrol and thence down the Adriatic, marking the outposts of the Tri-Imperial forces.

On the twenty-fifth of May, in obedience to invitations from France and England, Congress voted to make common cause with the allied powers. The people of America appear to have abandoned all their former conservative

considerations growing out of the Monroe doctrine. A further call of two hundred thousand men was made. The decision created the greatest enthusiasm in London and Paris.

Not long afterwards the American Government under the pressure of the war spirit determined to send one hundred thousand men to Europe. The first corps, consisting of fifty thousand men, set sail from Fortress Monroe in June. One hundred large steamers, convoyed by an allied fleet of ironclads, consisting of twenty vessels, conveyed the American contingent under the command of Gen. Fairchild, of Wisconsin, and Fitzhugh Lee, of Virginia. The command of the naval squadron was given to Admiral Cooper, to whom Admiral l'Esper reported, with a squadron of six French ironclads.

This attempt to reinforce the European allies was not permitted to go on uninterrupted. A powerful fleet of Austrian and German ironclads was met off the French coast and the first terrific naval combat of the war ensued. We have not the space to reproduce the minute and graphic description of this conflict. It is sufficient to know that after a death struggle of ironclads, in which both sides suffered, the troops succeeded in reaching France.

The problem of provisioning the immense forces now concentrated in the field, now became the determining one, and the author here handles the economic side of his story with great shrewdness and tact. It is shown that America became the determining factor in this respect, and as England held the Suez Canal, in spite of every effort to dislodge her, and had concentrated most of her naval power in the Mediterranean, the imperial forces were at the outset crippled and weakened by the question of commissariat.

Still another factor intervened, and one not foreseen by the civil forces. The slumbering elements of Communism, Anarchism, Nihilism, and Socialism were fanned into new activity all over Europe, and, as might have been expected, seized the opportunity to renew

its desperate and ruthless fight against imperial power. It broke out in St. Petersburg the moment the Russian troops moved southward. It was echoed in Berlin and Vienna. Incendiary fires were raging in all the European capitals. The sound of exploding dynamite startled Europe from one degree of latitude to another, Assassination became the order of the day, and the world grew familiar with the news of murder.

In January, 1891, four great armies of three hundred thousand men each were simultaneously put in motion, with Cologne, Coblenz, Metz and Strasburg as objective points. Then followed the account, cleverly furnished by a military hand, of the series of vast operations which ended in the decisive battle of "Bietigheim," in which the imperial forces were overthrown, the pride of Bismarck humbled, and imperialism itself received its death blow in Europe. The details of this battle are most ingeniously woven by a discreet imagination. One is presented with the fanciful picture of an American army, made up of the varying elements of our States, and confronting the trained veterans of Germany. All the contrasts of training, temperament and motive are brought out saliently, and the headlong dash of the Americans is not unduly praised at the expense of the iron steadiness of the Germans. No less is shown the utterly unlike springs of action in the German and American troops.

The results which followed the battle of Bietigheim are world-wide, and fully one-third of the book is given up to them. The terms of peace were humiliating to the Imperialists, and the treaty of Carlsruhe was written by the sword. Germany re-ceded to France, Alsace and Lorraine with a war indemnity of one milliard of francs, \$200,000,000 to France, \$100,000,000 to the United States, and \$50,000,000 to Spain. Russia evacuated Herat and Constantinople and gave England an indemnity of \$25,000,000. Austria paid Italy \$100,000,000. The French bands played "Yankee Doodle" under the Arc of Triumph. The English

struck medals with Uncle Sam and John Bull thereon embracing.

Regarded simply as a feat of the imagination, the story is clever on the side of its rational discreetness. It is not a Jules Verne who is writing, but an author who is familiar with all the disturbing influences now at work in society and who handles his material with a sound judgment. Every one

who has cared to ask himself what part America is to play in the coming crisis of the world will read the graphic pages with interest, as he would read any other hypothesis framed by intelligence and knowledge, and lit with a creative fancy. *Publius.*

The society of ladies is a school of politeness.

JERUSALEM ONCE AND NOW.

A PICTURE OF THE PAST AND PRESENT OF THE HOLY LAND.

A HISTORY of many thousand years is connected with the city, which has become the most sacred both to Christians and Jews, and which is venerated by Moslems also. Jerusalem is numbered among the cities which contest for the precedence as the oldest on earth, and one of the few which are existing and inhabited to-day, justly laying claim to the vivid interest of the historian, as well as of every educated man and woman.

Israelites and Babylonians, Persians, Phœnicians and Macedonians, Romans and Greeks, Arabs, Germans and Turks have reigned successively over Jerusalem. Many a time the city has been devastated and destroyed, but always built up again. At the time of Abraham the town Salem, the see of the High-priest Melchisedek, was situated on the place where to-day stands Jerusalem. About four hundred years later the name is called Jebus, and continued so until the time of David when Jerusalem was united with the kingdom of Israel, and made the capital thereof. At that time, or at least very shortly after, the new name, Jerusalem, appears for the first time, being formed in all probability by the coalescence of the two former names.

With Solomon, David's son and successor, there began the first period of bloom for the city. Solomon erected on Mount Moriah the world-renowned temple, wherein the sanctuary, the ark of the covenant, received its permanent place, and which, by the bye, must have stood on almost the very same place

which now is occupied by the magnificent mosque of Omar. Whether the temple of Solomon was beautiful according to our notions and ideas, seems very questionable indeed. Certainly it was not a prominent architectural structure in the sense of Greek art. The Oriental gorgeousness and splendor of the edifice, however, was so great that all the West of Asia made pilgrimages to Jerusalem to behold the marvel. Then the mercantile faculties of the Jewish people began mightily to develop, their commercial relations extended as far as India, the south of China and far down the eastern coast of Africa, the rich results thereof centering in Jerusalem. No wonder that the palace of the king and the temple were sparkling afar in the lustre of golden roofs, superb porticos and luxuriant gardens—that it became truth, that cedar-wood was as common as fig-wood. Thus it was possible for King Hiskias later, when the developing Assyrian hegemony was menacing Jerusalem the first time, to raise within twenty-four hours three hundred-weight of silver and thirty hundred weights of gold and to hand them over as a tribute.

The days of glory were followed, however, by humiliation. When, in the year 588 before Christ, Nebuchadnezzar had conquered Jerusalem, he ordered the walls to be demolished, the temple to be destroyed and the royal palace on mount Zion to be set on fire. Nearly the whole population, all well-to-do people and all artizans were led away

captives to Babylon, only the very poorest were permitted to remain on the ruins of their native city. Not until after Cyrus, the great founder of the Medo-Persian empire, had vanquished Babylon and granted permission for the exiled Jews to return, did there begin a new period of peaceful prosperity for the city. The temple and the palaces of the kings were built up again, and strong walls girdled anew the revived field of devastation. When Alexander the Great, 332 B. C., commenced his victorious career through Asia, he found the city in full splendour again, and it is a very interesting fact indeed, that the mighty conqueror of the world sacrificed in Jerusalem to the Lord God, Sabaoth. But he made cleverly calculated offerings also to the god Osiris, in Egypt, and to the deities of all countries subdued by him. With the death of the great Macedonian, his empire went to pieces, and over Judah there came a time of great discord, which in Jerusalem caused repeatedly the most hideous scenes of rapine and murder.

The firm hand of the Roman reign restored permanent peace and order, and especially Herod, with the epithet, the Great raised the capital to some importance once more. Although placed under Roman influence, he ruled almost independently, holding his position firmly by great shrewdness and energy; to him Jerusalem owes the majority of the magnificent edifices, which, at the time, made it one of the most beautiful cities of the world, and which even to-day, as ruins, deeply gnawed by the tooth of time, call forth our admiration.

It is well worth while, to sketch from the traditions of yore, a picture of the city, as it must have appeared to the beholder, at about the time of the birth of Jesus Christ—the picture will be doubly interesting, when looking afterwards, as a counterview, on Jerusalem as it is now seen.

The capital of Herod covered about the same space as the city does, to-day, but counted at least one hundred thousand inhabitants; it was divided into the four main parts, Sion, Acra, Moriah and

Bezetha, and was surrounded by a wall constructed in zig-zag like curves. Similar walls separated the four districts of the city from each other, and were crowned with mighty bastion-like towers, some of which are said to be very giants works of architecture. Besides these military points of protection, the castle "Antonia," between Moriah and Acra, was considered the proper citadel of the town; therein were stationed, at the time of Jesus, the Roman cohorts (companies of 600 soldiers each.)

Jerusalem has never had any large squares or broad streets. The private buildings, erected in the narrow streets, enclosed roomy grounds, and the flat roofs, with open stairways leading to them, were regarded as the most fashionable places of entertainment. The oldest districts, that is besides the temple district Moriah, Zion and Acra, were looked upon as the most aristocratic ones. The northern half of the whole square-shaped plateau, the sides of which corresponded exactly with the points of the compass, was girdled with mighty walls, from which there ran towards the interior rich arcades built of Corinthian marble with ceilings of beautifully carved cedarwood; there were eight doors opening from here to the city; the main door was situated on the Eastern side, and right before it there was the so-called temple market, where they sold the various offerings for sacrifices, to be made in the temple, and where also the brokers, who dealt in money, necessary for the payment of the temple tax, had their stands.

The space enclosed by the arcades was open to Jews and Gentiles alike, and therefore was called the "Vestibule of the Gentiles." Therein, towards the northwest, rose the terrace of the temple itself, five hundred feet long and about half as wide. This terrace of nineteen stairs was protected by a balustrade of stone, in which, in certain intervals, there were repeated inscriptions both in Latin and Greek, interdicting the Gentiles from entering into the enclosed sacred space, under penalty of death. A high gate, richly ornamented with

gold and silver, led first of all into the "Vestibule of the Women," whence the visitor came into the "Vestibule of Israel" and the "Court of the Priests," wherein the temple itself was situated.

The material the temple was built of was exclusively white marble with costly gildings; it was divided in the Ante-hall; in the Sanctum, over the entrance of which hung, as an emblem of the city, an enormous golden vine with grapes of the size of a man; and in the Sanctum Sanctorum (holy of holies); this last was perfectly empty and was to be entered only by the High Priest himself, and even by him only once a year, on the day of expiation.

Herod's fondness for building, however, was not sufficiently satisfied with the construction of the grandiose temple; he erected for himself and his nearest relatives in the various districts, magnificent palaces; and particularly his own castle on Zion must have been of great glory, both in its design and in the interior arrangements. He was emulated by the rich of the city; there were established a theatre and a race-course, gymnasiums and bathhouses; the gardens were adorned with terraces and fountains, with statues and colonnades in the style of the Roman buildings. Thus Jerusalem assumed more and more the appearance of a Roman city, in which, however, Oriental features were strongly mingled with the more severe forms of the Occident. The original tongue of the country was the Aramean or Syro-Chaldaic, a dialect of the Hebrew, together with it, however, the ear met Greek and Latin sounds in great profusion. Wide and full of folds were the costumes, for men and women almost alike. Over the plain linen shirt there bunched the long, white, richly embroidered overdress, named Kethoneth, and over this there was generally worn the short mantle, or Tilmah; the head was covered with a turban, the feet stuck in sandals, and great extravagance was carried on with rings and jewels.

In the narrow streets there prevailed a stirring, busy life throughout the day;

numerous pedlars offered their goods for sale in baskets, public criers praised and recommended victuals and spices. Caravans of camels pressed through the crowds, carrying to the warehouses fresh supplies of glassware from Phœnicia or linen from Egypt. Here the Jew, coming from the coast of the Mediterranean, met his brother in the faith, whose home was far in the west on the banks of the river Tigris, and greets him with the beautiful salute, *Sholem Alechem*, the Lord be with you. There passes a joyful bridal procession; suddenly there are heard the long-drawn sounds of the tuba (the horn used by the Roman military) and a cohort of the Roman legions marches through the streets, archers in front, followed by soldiers, boys and sutlers.

It is eventide; the trombones announce from the temple the beginning of the Sabbath. Every one stops and says his prayer, turning his face at the same time towards Mount Moriah. The pharisee, distinguished by four blue tassels on the overdress, and by the prayer strap wound around his forehead, throws himself on his knees, and with ostentatious words and theatrical pathos implores Jehovah. Then the highpriest, surrounded by a number of white dressed assistants of the lower priesthood, descends from the temple. A magnificent overdress of purple blue, beset with little gold bells and pomegranates, enrobes his figure. Over that falls in folds the mantlelike, three-colored ephod, covering the back and shoulders, and held together by a broad girdle, adorned with twelve costly jewels—these jewels were those famous onyxes, on which were engraved the names of the twelve tribes of Israel. On his head the highpriest wore a white turban, around which there was wound another blue one, overtopped by a triple crown ending in a henbane flower.

This revival of Jerusalem's prosperity was soon followed again by reaction. Roman governors oppressed the country, and out of ignorance and insolence spared neither manners, nor customs, nor rites of its inhabitants; finally the

people revolted against the foreign rulers, then came the insurrection, and its cruel suppression, the almost utter destruction of Jerusalem by Titus. On the ruins, the Roman Emperor Hadrian founded in 130 A. D. the Roman colony Aelia Capitolina. Three centuries after Christ, Jerusalem began to develop again substantially; the pious Empress Helena went on a pilgrimage to the sacred places, and under her influence and assistance the slighted and mudcovered spot of the holy sepulchre of the Savior was found again; churches and hospices were erected, and Jerusalem was radiant once more in the reflex of her greatness of old. But again, three hundred years later, the city was torn away from the hands of the Christians by the followers of a new religion, the fanatic adherents of Mohammed. The caliph Omar, who in 637 conquered Jerusalem, had the gorgeous mosque, named after him Omar mosque, built on the place of the temple of Solomon, of which but the ruins were left, silent witnesses of the vanished splendor of yore.

Then there came the time of the Crusades. Hundreds of thousands fastened the red cross on the shoulder, determined to tear away from the infidels, with their blood, the holy places of the passion and resurrection of Christ. On the sixth of June, 1099, the first army of crusaders under Gottfried of Bouillon sighted the glistening pinnacles of Jerusalem, and on the fifteenth of July of the same year the city was entered by the Christians. For eighty-eight years thence Christian sovereigns sat on the throne of David; the proud Omar mosque was transformed into a cathedral, knights of Occidental chivalries fought and triumphed on the consecrated ground, and from warlike and peaceful contact Europe derived fresh reviving elements, fresh vigor and fresh animation from the Orient. Such were the consequences of the crusades, which continued as fructifying factors, long after Jerusalem itself had fallen back into the hands of the Moslems. It is true, for the holy city itself there was nothing gained by the crusades; after

the reconquering of the city by the gallant sultan Saladin, it sank more and more into the insignificance of a Mahomedan country town.

Jerusalem of to-day is a thinly populated city of scarcely twenty-five thousand inhabitants. It occupies not quite the whole of the area of the ancient capital of Herod, but in some places extends beyond the old city walls, on the site of which to-day is a surrounding wall crowned with turrets and pinnacles, constructed in medieval style by Sultan Saladin. From the east, from the Mount of Olives, the city with her enclosure, adorned with pinnacles, has the appearance of a strong, well armed fortress. High arched cupolas and slender soaring minarets project from among the flat white roofs of the houses; barren mountains and wide-stretching plateaus, covered with ruins and rubbish, extend in all directions.

Equally picturesque is the inside of the city, though our eye, accustomed to symmetrical forms, to long straight lines and spacious squares, at first gets somewhat confused by the entanglement of narrow, sloping, curved and winding streets. Grey with old age look the houses, with their street fronts without windows, the buildings often extending midway into the streets, and in some places there are buttresses constructed along the house fronts. Frequently the way leads through cellarlike vaults; to the right and left extend the ruins of magnificent palaces of old; blooming vines garland by the side of the prickly cactus, luxuriating between them. The balconies, interrupting here and there the monotony of the walls, are without exception trellised, and like the small oppressed doors remind one of a prison. Rubbish, dirt and dust everywhere at the side of new sprouting life and fresh, forth breaking verdure; splendor at the side of decay; life at the side of death; such is the symbol of the Orient and also the symbol of modern Jerusalem.

The most important and most lively points of the city are the generally over-arched bazars or suks (markets), which

offer much of interest to the eye of the European, and form the focus of communication and public life. There, open stores and workshops alternate with coffeehouses, restaurants and the unavoidable barber shops. Here and there country women of the environs, cowering in the hosedoors and hallways, offer for sale eggs and chickens, while the water vendors recommend at the top of the voice their sometimes very spurious liquid, at the same time mercilessly urging on with stick or prick their small donkeys, overburdened with water bags made of goatskin. Women of the neighborhood in wide dresses of goat's hair, the face veiled, hurry, tripping and chattering along the streets, followed by a troop of Turkish soldiers, whose exquisite armament contrasts advantageously with their almost tattered uniforms; and across the crowds the serene figures of some cunning looking Armenians push their way, while from the projecting balcony of the next minaret the muezzin (a Mohammedan lower priest) is calling the faithful to prayer, pronouncing, or better said, singing in loud, long vibrating sounds the first dogma of Islamism: *Allah-il-Allah-wah-Mohamed-rasul-Allah*. (God is God and Mohamed his prophet). Accompanied by his well armed and picturesquely dressed servants, the khavasses, a European consul on horseback is halting before the elegant Mediterranean Hotel, to call for some distinguished strangers for an excursion in the surroundings. They are Englishmen, no doubt, who, in white nankeen hats and green scarfs, are now stepping outside the door; contrasting, as they do, strangely, with the Russian pilgrim standing close by, who wandered hither from the banks of the Wolga to say his prayers on sacred soil; or with the poor Jew from Galizia, who came, to pass the remaining days of his wearisome life in Jerusalem, so that on the day of judgment, in the valley of Jehosaphat, he may be nearer the place of resurrection.

Jerusalem to-day is divided into four districts, which are called according to the religions represented by the major-

ity of the respective inhabitants. The followers of one faith, however, are not prevented from settling in the quarter of any of the other communities. The Armenian quarter is located on mount Zion, in the south of the city; the quarter of the Christians occupies the north-western portion; the Jew's quarter is situated a little south of the centre; the Mohammedan "Herat" fills nearly the whole eastern half of the city, and, corresponding with the number of the adherents of the Islam, is necessarily the most extensive one. If the so-called census is reliable, there are in Jerusalem about thirteen thousand Moslems against eight thousand Christians and four thousand Jews.

The church of the holy sepulchre, situated in the Christian quarter, is the most holy object in Jerusalem, *Keniset-el-kijameh*, the church of resurrection, the Orientals call it. It is truly an imposing building, and, properly speaking, a connection of three churches in a wondrous mixture of the different architectural styles. The main part, with a grand cupola, encloses the pretended sepulchre of Christ; the other part the place of crucifixion; Golgotha, the third one, where pious belief pretends to have discovered, under the before-mentioned empress Helena, the three crosses, that of the Savior and of the two thieves. All Christian denominations, without distinction, have the same title of interest in this place. The chapel of the sepulchre itself, is like a church within the church; in front of the narrow entrance, adorned with precious stones, there are burning wax candles on silvern chandeliers, three on each; the inside is divided again into two partitions, of which the fore one is called chapel of the angels, while the one back of it is the real grotto or sepulchre, so narrow and small, that there is room in it for only three or four persons at a time. From the cover of the grotto there are suspended forty-eight golden and silvern lamps, which are kept burning day and night. On the right side of the sepulchre, a plate of red speckled marble covers the place, where the corpse of the Savior was laid to rest.

Southerly from the church of the sepulchre, and separated from it by a narrow lane, are laying the ruins of the hospice of St. John, of the order of Malta; the main corridors with their beautiful cross passages are standing still, and the church belonging to it, is also tolerably well preserved;—there is also a German chapel and numerous cloisters, which are fitted up principally for the reception of pilgrims. The wealthiest and most beautiful one is undoubtedly the Armenian hospice of St. Jacob, which can give accommodation to about three thousand pilgrims; from the magnificent terrace, the eye enjoys a glorious panorama of the city and the mount of Olives, its garden is the largest and most tastefully arranged in Jerusalem.

Past the ruins, through small, often stairlike ascending streets and passages, the way leads to the Mohammedan quarter, to the gorgeous mosque of Omar. The mighty cupola, upon an octagonal substructure, is one of the most beautiful monuments of the old Saracenic architecture. Not very distant therefrom is the but little smaller Aksa mosque, with a marvelous pulpit of extremely fine carved cedarwood. Both mosques occupy the place where once stood the temple of Solomon—beneath their foundations there are to-day still the enormous vaults, constructed by Herod; there are fifteen rows of strong, quadratic pillars of over twenty feet in height, a gigantic work.

In the very narrow built, filthy quarter of the Jews above all, it is, the great synagogue of the Ashkenasim, of the strangers, *i. e.*, of the Polish, Russian and German Jews, built with an expenditure of over one million piastres, nearly forty thousand dollars, which attracts our attention. More interesting still, however, is perhaps the so-called "Place of lamentation," the place below the temple of Solomon, where on festive days the Jewish congregation assemble, to bewail among the wreck and ruins, the fall of Jerusalem, and to pray for the promised future of the reconstruction of the realm of David. Grand, indeed, are the charitable institutions, established in

these last years by rich Jews for the benefit of the very poor Jewish congregation; at the head of them the great hospital of Rothschild, and the spacious poor house founded by Montefiore, the great philanthropist, and named after him. Unfortunately the congregation is not only poor, but also, to a large extent, indolent; they rely upon the liberal donations pouring in from all sides, and it is not unjustly said, that for one worker there are ten idlers. It is singular and remarkable indeed, that a portion of the Jews of Jerusalem practice polygamy or allow themselves at least a second wife, a permission, which however, because of their general poverty, is made use of only by the wealthiest ones. The various Jewish sects are always in a state of bitter conflict among themselves.

Aside from the higher officials, who display a little luxury, the life of the by far greater portion of the inhabitants is of the simple and needy character of the Orient, as seen now-a-days in general; for the bright times, of which Shehrazade tells us in the Arabian Nights, have swept by long ago. Agriculture is prostrate, the trades are carried on in the most primitive manner, industry is wanting altogether, nearly all the articles of manufacture being consequently imported from Europe.

And now we come to the last portion of the people, to the European, or, as it is called everywhere in the Levant, the French colony. Here the Christians of the Greek church are in the forerank, and are assisted in every way by Russia. An immense complex of buildings includes their churches and monasteries, the consulat, an extensive hospital and large hospices for the reception of pilgrims. The Latins, as the Roman Catholics are called, gain more and more ground in Jerusalem yearly, and both Austria and France have done a good deal for the mission, and the welfare of the hosts of pilgrims, who arrive there every year. A beautiful cathedral is actually in course of erection and near its completion, and a magnificent hospice for poor pilgrims was dedicated

twelve years ago. Finally, the youngest congregation is the Protestant one—under an English bishop there is placed a mission for the Jews, a hospital and some schools. The German church possesses a hospital of Diaconisses (Protestant nuns), an orphan asylum, the eminent seminary Thalita-Kumi (Young woman, arise!) and the hospice of St. John, which last is the rendezvous of all educated travelers of German nationality, whose number increases from year to year. Repeatedly within the last few years, princes and kings

have visited the sacred places; the emperor of Austria and the crown prince Rudolph offered their prayers in the church of the sepulchre. The present crown prince of Germany, and, very lately, prince Frederick Charles, sojourned in Jerusalem. Perhaps, that after all, there may come once again a reviving moment for the ruins of the sacred city, for the once so flourishing, now desolate and fallow land of Palestine, and Jerusalem, the vision of peace, shine forth in fresh beauty and greatness.

Julius Debrincke.

LOGAN TEMPLE LECTURES.

HISTORY OF THE HOLY SCRIPTURES.

THE Holy Scriptures containing an account of God's dealings with his ancient servants and people, it becomes important that all men should be conversant with their history, and the circumstances that gave rise to the various books which they contain, as also the names and characters of the men that wrote them, and the period of time in which they lived. Nor is this all that should command one's attention towards the sacred volume; the many and peculiar circumstances through which the Bible has been preserved, through the ages of the past until its universal publication throughout Christendom, are matters of deep interest to the student of history, replete with lessons that may be received with profit and benefit. From its hoary pages is derived the earliest history of mankind, and it presents to the reader many unique and interesting historical points of information that no other book furnishes; indeed it may be said that it is the root and foundation of all history. From it we learn of the creation of this world and all that appertains unto it, together with the firmament around it, and the solar system, of which it forms a part; from it we learn that man and woman were made in the image of the Creator; that they were closely connected with the Almighty, and that there existed an

intimacy between them that indicates the high scale of being and intelligence that characterize God, and the elevated character of the workmanship of His hands, as evinced in the being and the personages of Adam and Eve. From it we learn of the dealings and operations of the Lord with our first parents, in the Garden of Eden, wherein the lessons of obedience to Him were first given, and the grand principle of free agency in the creature was first developed upon this planet; the exercise of which has affected all the generations of mankind, and will do to the end of time.

Moses is accredited as the author and writer of the first five books of the Old Testament, commonly called the Pentateuch. Moses was born of Hebrew parentage in the land of Egypt, in the year 1571 before Christ, his father's name was Amram and his mother's name Jochebed. Previous to Moses' birth Pharaoh king of that land issued a decree that all the male children of the Hebrews, born after the issue of the decree, were to be thrown into the river Nile, in order that the increase of the Israelites might be retarded and defeated.

The mother of Moses, after hiding him up for three months, made a cradle of rushes and pitched it to make it impervious to water, garnitured it with suitable swaddling, placed her child

Moses in it and launched him upon the river Nile, with a solicitude only put forth by a mother, that God might protect and save her child. In the inscrutable purposes of Jehovah a way was provided for the rescue and preservation of the child Moses. The daughters of the king, as was their custom, came to bathe in the waters of the Nile. Upon their approach to the water, something in the river attracted their attention, and upon securing the object of their curiosity, they found it to be a man child of comely countenance and form, alive and well. So great was the admiration of the daughters of the king, of the prize which they had obtained, that they adopted it as a member of the royal household. In the incidents which followed, pertaining to this child, respecting its nursing during the period when lactation was necessary, the mother of the child Moses, was, unwittingly to those of the household of the king, engaged for that purpose.

It may be imagined with a degree of certainty that the mother of the child knew her offspring, and bestowed all the care and affection upon him that was in the power of a mother to bestow, as is evinced by the fact that the child grew and prospered. And we are informed that Moses grew up among the nobility of the land of Egypt, and was learned in all the learning of the land, such in short is the account of the first writer of the first books of the Holy Bible, and the same record affords us the information of the wondrous manifestations of the Almighty to him, in which he was assigned the task of becoming a prophet, leader, deliverer and lawgiver to the chosen people of the Lord.

The first of the five books of the Holy Scriptures is that of Genesis. This interesting book was written as a necessary introduction to the law which was given by him to the Israelites. It commences with an account of the creation of the world, as its name intimates, and brings down the history of the patriarchs to the death of Joseph, during a period of two thousand three hundred and sixty-nine years, according to the

Masoretic text. The investigation which is involved in this lecture will necessarily require a reference to the chronology of the Holy Scriptures, as also, in this connection, with the period which intervened from Adam to Christ, which period is usually divided by chronologists into six periods or ages. "The first extending from Adam to the general deluge, is called the Antedeluvian age; the second from the deluge to the call of Abraham, the Pastdeluvian age; the third from the call of Abraham to the Exodus, the Patriarchal age; the fourth from the Exodus to the foundation of Solomon's Temple, the Critarchal, judge—ruling, age; the fifth from the founding of the temple to the Jewish captivity the monarchical age; and the sixth from the captivity to the birth of Christ, the Hierarchal age. Each of these great periods has its own chronological difficulties, but those connected with the first three greatly exceed in magnitude those attaching to the others."

Much study and research has been bestowed upon the subject of Bible chronology, by many eminent authors and scholars in different ages and countries, but that which is generally accepted is that deduced by Archbishop Usher, and will be followed in our references to dates. It may be proper at this juncture to remark that great discrepancies exist among historians regarding the periods of time under consideration, and to somewhat account for the same, I copy from an excellent work on facts and dates by Alexander McKay, LL. D., as follows:

"With the exception of the Book of Genesis we possess no authentic record of these events, and it so happens that even this invaluable document, full as it is of notes of time, conveys much less satisfactory information regarding the two grand events, that of the creation of the world and of Adam, than we could wish. That book (Genesis) came down to us in three distinct forms—the original Hebrew, the Samaritan, and the Greek or Septuagint translation; and these three, while closely agreeing in almost all other particulars, are amazingly divergent in everything connected with dates. According to the chronology of the Septuagint, Adam was created five thousand four hundred and seventy-

eight years before the Incarnation, and the Deluge occurred two thousand two hundred and sixty-two years thereafter. According to our present Hebrew text, the former event took place B. C. 4,004, and the latter one thousand six hundred and fifty-six years afterward. In other words, one edition of the scriptures assigns to the human race an antiquity of more than one thousand four hundred years greater than the other, while it makes the period from Adam to the flood six hundred years longer. These discrepancies are enormous, and make it perfectly obvious that either the one or the other copy, or both, have been seriously tampered with. Modern scholars are now generally of the opinion that the serious charge of falsifying the sacred record lies at the door of those intrusted with the custody of the Hebrew scriptures; and that, in order to refute their Christian opponents as to the predicted time of the appearance of the Messiah, they committed the fearful crime of changing the inspired records. It was an ancient tradition among the Jews that the world was destined to last a period of seven millenniums—the first six corresponding to the six days of creation, and the seventh to the Sabbath or day of rest; and that previous to the last millennium the Messiah should appear in great power and glory. Traces of this tradition may be found in the vaticinations of the Sibylline oracles, and in the writings of the Greek theologians and cosmogonists; and there can be little doubt that it found its way to the native country of the Magi, and prepared them for the appearance of the Star in the east. We have no doubt that the tradition had its firm foundation in the Hebrew and Greek scriptures, which at the time of our Lord's Advent were in exact harmony. The date of His birth perfectly agreed with the tradition, and thus a powerful argument was supplied to the Christians that "the Desire of all nations" had actually come, and that it was He whom the Jewish rulers and priests had maliciously crucified. Seeing they were capable of perpetrating that unparalleled crime, they would hardly shrink from any other, having already murdered the Son of God they now resolved on mutilating His inspired word, in order to make the world believe that Jesus of Nazareth was not the promised Savior, but an impostor, who had appeared fourteen hundred years too soon."

The second book of Moses is named Exodus, and is thus named in the Greek because it records the going out of the Israelites from the land of Egypt. It contains the history that we have of them, from the death of Joseph till the

tabernacle was reared, during the space of one hundred and forty-five years.

The third book of Moses, Leviticus consists chiefly of the various laws that he received for the Israelites, after the erection of the tabernacle, at the time when the regular celebration of its ordinances commenced. They related principally to religious offerings, priests, animals allowed to be eaten, different kinds of uncleanness, purifications for the unclean, sacred festivals, vows and tithes. The fourth book of Moses, Numbers, was completed by him in the plains of Moab during the last year of his ministry. It contains the history of the Israelites, and the various additional laws that were given them from the beginning of the second month of the second year after they came out of Egypt, till the end of the tenth month of the fortieth year, during the space of thirty-eight years and nine months.

Deuteronomy, the fifth and last book of Moses, was written in the plains of Moab within two months of his death, and towards the end of the fortieth year after the deliverance of the Israelites from Egypt. It consists chiefly of a repetition of the law, for the benefit of the young generation that had been raised in the wilderness, as its title intimates. The five books just referred to called the Pentateuch, were written about 1452, B. C.

The book of Joshua, the sixth book of the Holy Bible, is supposed to have been partly written by himself, and completed by Phineas about 1417 years B. C. Joshua was one of the faithful spies that was sent up to examine the promised land, and was a dutiful servant of Moses. He was abundantly qualified, and solemnly ordained to be his successor in conducting the Israelites. It is generally believed that he wrote the account of Moses' death, which is contained in the thirty-fourth chapter of Deuteronomy. He also wrote this history of the people of God during the time of his own administration, which lasted about twenty years.

The seventh book—Judges—is supposed to have been written by Samuel

the Prophet. It brings down the history of the Israelites from the death of Joshua to the days of Eli the Priest, during the space of about three hundred years, and was written about 1116 B. C. Samuel the Prophet was the son of Elkanah and Hannah. Peculiar, indeed, is the history connected with his birth, with which all Bible students are familiar, requiring no comment here, other than that, he became a great and famed Prophet of the Lord.

The eighth book of the Holy Scriptures, named Ruth, a short book, may be viewed as an appendix to that of Judges, and supposed to have been written about 1100 years B. C. by the same author, as an introduction to that of Samuel.

The ninth and tenth books, the first and second of Samuel, in the Jewish canon we are informed were but one book, termed in Hebrew the book of Samuel, probably because that book was written by that prophet whose history and career it relates, but from the twenty-ninth verse of the twenty-ninth chapter of first Chronicles, it is inferred that the Prophets Nathan and Gad assisted in writing these books; the character and lives of these two latter prophets are closely connected with Israel in the days of King David, mention being made of them as illustrious and prominent. The book in question was written about 1036 years B. C.

The eleventh and twelfth books, that of the first and second book of Kings, in the ancient copies of the Hebrew bible, constituted one book, and doubtless from literary motives the book was divided into the first and second parts, as is manifest from the subject matter of both. They contain the history of God's ancient people, from the old age of David till the Babylonian captivity, during the space of four hundred and twenty-seven years. Concerning the writer or writers of these books the views of learned men are extremely divided. Some think that David, Solomon and Hezekiah wrote the history of their own reigns, others that Nathan, Gad, Isaiah, Jeremiah, and other pro-

phets who flourished in the kingdoms of Israel and Judah, were the historians; but the most rational view that can be taken, in the absence of positive information, is, (as the epoch of history covered by these books comprise the most celebrated and brilliant in the history of that people, they having attained to a considerable degree a knowledge of letters and learning of the time, and as a result of their peculiar organization and experience necessarily requiring records to be kept), that men qualified to make faithful records, were appointed to officially chronicle the events and transactions during that period of time. It is, however, historically clear that these books were written about five hundred and eighty-eight years B. C.

The thirteenth and fourteenth books, the first and second Chronicles, like the two preceding them were originally in one book, and from similar motives were divided. The Jews entitle these books, "The Words of Days," or "Annals," probably from their being compiled out of diaries or annals, in which were recorded events related in these books. The appellation of Chronicles was given to the books by Jérôme, because they contained an abstract, in order of time, of the whole of the sacred history to the time when they were written. In the Greek version they are called *Paral-eip-o-menon*, or things omitted. They consist of three parts, viz: First, a collection of genealogical tables from Adam till the restoration of the Jews from Babylon; second, the history of all Israel during the eighty years from the death of Saul, under the reign of David and Solomon; third, the history of the kingdom of Judah from the revolt of the ten tribes till the captivity. The Hebrews commonly attribute the writing of the chronicles to Ezra, whom they say composed them, after the return from the captivity; while there are some historians who doubt this, and others who suppose they were written by the same author that wrote the books of Kings, and were written about 580 years B. C.

The fifteenth book, *Ezra*, was composed by that eminent scribe, whose name it bears, part of which was written in the Chaldee language, he having learned that language while in Babylon. He was prominent, and took an active part in the affairs of the Jews on their return from captivity, and was deeply impressed and mortified at the conduct of many of his Jewish brethren, who had intermarried with strangers, thus corrupting the Jewish race, and throwing confusion upon their genealogies; but at his instance, these errors were corrected, and through his instrumentality, civil government was established throughout the land of Judea. He was of priestly descent, and held in high favor at the court of Persia, which invested him with full power to solicit contributions, and make collections for the adornment of the national temple. This interesting book was written 456 years B. C.

Nehemiah, the sixteenth book; in the Jewish canon, was united with that of *Ezra*; yet it was written, as its beginning shows, by *Nehemiah*, who speaks uniformly, in the first person. He appears to have been a man of high rank, of the tribe of Judah; and he was honored, above his brethren, with an office in the palace of Artaxerxes. Notwithstanding his own honorable station, he felt a deep interest in behalf of the Jews, who had returned to the land of their fathers, and the city of Jerusalem. In answer to his fervent prayers to Almighty God, he was employed by the king of Persia to visit them, and invested with authority as their governor, after the administration of *Ezra*; in which office he acquitted himself with faithfulness and zeal, during about thirty-six years. His book gives an account of his proceedings, and closes the Old Testament history, after bringing it down to about four hundred and thirty years before the Christian era, at which date doubtless the book was written.

Esther, the seventeenth book, records the various steps by which the Jewish captive, whose name it bears, was advanced to be the queen of Persia; and

shows how the deliverance which she procured for her brethren, when they were in danger of being suddenly massacred, was brought about, which gave rise to the annual feast of Purim. The writer of it cannot be ascertained, nor the precise time be determined, when the principal events detailed in it; happened.

The eighteenth book, *Job*, derives its title from that venerable patriarch, whose prosperity, afflictions, and restorations from the deepest adversity, are herein recorded. Respecting the identity of *Job*, we are informed in that book that he dwelt in the land of *Uz*, that he was perfect and upright, and one that feared God and eschewed evil. It is difficult to determine the time at which he lived, there being much variety of opinion, concerning that point; but this book is supposed to have been written about 1120 years B. C., as to its author, it remains an open question, as historians are ignorant of that fact. It, however, contains exalted ideas, and partakes largely of the sublime, and portrays in eloquent language, the benignity of the Almighty, and upon the other hand, the utter helplessness of man when unaided and unsustained by the former.

The nineteenth book, the *Psalms* of David, from all that can be learned concerning them, were written for and used by the Israelites in their worship and devotions before the Lord; they form a very prominent part of the Holy Scriptures. Concerning their author it is pretty generally conceded by historians that they were mostly written by King David. A close examination of the *Psalms* will prove them to be the compositions of various authors, in various ages, some more ancient than the time of David, some of a latter age, and others evidently composed during the Babylonian captivity. At what time and by whom the *Psalms* were compiled into one volume we have no certain information. It is said that the hearts of the pious in all ages have felt the value of the *Psalms*, as help to devotion, and many have labored for expressions in which to set forth their praise.

The twentieth, twenty-first and twenty-second books, namely Proverbs, Ecclesiastes and the Song of Solomon, were written by King Solomon, who esteemed wisdom above all other gifts, and the Lord honored his prayer by giving him a larger measure of it than any of his contemporaries. He composed the greater part of Proverbs to communicate a portion of what he received, for the lasting benefit of others. He wrote Ecclesiastes in his old age, after he was brought to repentance for his aggravated iniquity in yielding to the seduction of idolatrous women. It contains the views which he then had of the vanity of human life, and the best remedies for the same, or the doctrine of man's chief good and highest end. This book was mostly written about 1000 years B. C. Concerning his Song it is said that few poems have excited more attention, or have found more translators and commentators than this song of songs. Origen and Jerome tell us that the Jews forbade it to be read by any until he was thirty years of age. It certainly needs a considerable knowledge of allegory to comprehend properly the aphorisms it sets forth. This book is said to have been written 1014 years B. C.

The twenty-third book, Isaiah, brings us to what is considered the prophetic book of the Bible. This prophet is denominated and styled the evangelical prophet, in consequence of his frequent allusions to the advent, character and career, as also the sufferings and death of the Messiah. The subject matter of this book coupled with the poetic and sublime manner in which it is couched, gives it a lustre and elegance far superior to any of the productions of the ancient prophets. Respecting Isaiah nothing certain has been recorded, except of what he himself informs us, that he was the son of Amos. He flourished and wrote about 710 years B. C.

The twenty-fourth book, Jeremiah, as also the twenty-fifth book, Lamentations were written by this eminent prophet, who belonged to the Sacerdotal race. Against the idolatry, apos-

tasy and other criminal enormities of the people of Judah, the voice of the prophet was raised, predicting that the judgments of the Lord would befall them, if they did not turn away from their evils. In his Lamentations the calamities spoken of in his prophecies are deplored, as having taken place; namely, the impositions of the false prophets who had misguided the people by their false teachings, the destruction of the Holy City and temple, the overthrow of the state and the captivity of the people, the former book was written about 610 years, and the latter about 500 years B. C.

The twenty-sixth book, Ezekiel, was written by that eminent prophet, who was also of the Sacerdotal race, and was carried a captive to Babylon by King Nebuchadnezzar, and was contemporary with Daniel. Grotius states that he possessed great erudition and genius; so that setting aside his gift of prophecy which is incomparable, he deserves to be compared with Homer, on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various subjects. He wrote about 570 years B. C.

The twenty-seventh book, Daniel, was written by him in Babylon about 540 years B. C. He was taken a captive to that city, but in consequence of his wisdom and intelligence was raised from one rank to another in the management of the national affairs, until he reached the dignity of the second personage in the kingdom. He is styled the scholar prophet by some authors. Josephus regards Daniel one of the greatest of the prophets, and says that he conversed familiarly with God, and not only predicted future events, as other prophets did, but also determined the time of their accomplishment. His prophecies took a wide range, and in them may be found the delineation of the current of events that shall measure the limits of time, and place the sovereignty of our planet under the personal supervision of the Almighty.

We now come to what is termed the minor prophets, ten in number, begin-

ning with Hosea, the twenty-eighth book, who wrote it about 780 years B. C. His writings were directed for the reproof of, and conviction of the Jewish nation generally, and the Israelites in particular of their heinous sins, especially of their gross idolatry, and spoke of their utter rejection and final captivity by the Assyrians. Concerning the family of Hosea we have little information other than that which he furnishes himself, that he was the son of Beerī. The twenty-ninth book, Joel, contains an account of his mission to forewarn the inhabitants of Judah of a most calamitous drought accompanied with multitudes of destructive vermin—and call them to turn unto the Lord, with general fasting and supplication; this book was written about 800 B. C. Concerning the family, condition and pursuits of this prophet little is known. Amos who wrote the thirtieth book, 785 B. C., prophesied among the ten tribes in the days of Jeroboam the son of Joash. He spoke of the various judgments that befell the Syrians, Phillistines, Tyrians and others, including the Jews, on account of their heinous provocations; he described the wickedness of the Israelites, called them to repentance and foretold their approaching captivity, nevertheless he did not claim to be a prophet, neither a prophet's son.

The short prophecy of Obadiah, who wrote the thirty-first book about 590 years B. C., was delivered soon after the destruction of Jerusalem by the Chaldeans. He sharply reproveth the Edomites, the posterity of Esau, for rejoicing in the sufferings of the Jews, he concluded by foretelling the happy restoration of the posterity of Jacob. The thirty-second book was written by Jonah in the year 860 B. C. This prophet succeeded Elisha as the messenger of God to the ten tribes; his book contains an account of his mission to the inhabitants of Ninevah, the capital of Assyria, and sets forth his flight by sea from the presence of the Lord, and the storm by which his design was frustrated, also the marvelous escape which the Lord wrought out for him, which saved him from a

watery grave. The circumstances in which he involved himself, in consequence of his disobedience to the mandate of the Almighty is an example and warning for mankind.

The thirty-third book was written in the year 735 B. C., by Micah the Prophet. He sharply reproveth the wickedness of the Israelites and Jews, plainly announced the divine judgments against both, and lived to see his threats accomplished on the former, by the destruction of Samaria, the capital of the ten tribes, and the captivity of its inhabitants. Nahum the Prophet wrote the thirty-fourth book in the year 715 B. C., it was directed against Ninevah, the great and wealthy capital of the Assyrian empire. Its inhabitants had formerly obtained a temporary respite from impending destruction in consequence of their repentance under the preaching of Jonah, but they afterwards returned to their wickedness. Nahum was raised up to remonstrate with that people and call them to repentance. The short prophecy of Habakkuk which forms the thirty-fifth book was written by that prophet about 615 years B. C. This prophet expostulated against the abounding wickedness and the calamitous diseases of his age—foretold the destructive invasion of the Chaldeans with their subsequent punishment. Respecting the family and prestige of this prophet, little is known.

The book of Zephaniah the son of Cushi, forms the thirty-sixth book, and was written by that prophet 625 years B. C., he intimated the approaching wrath of the Almighty upon the kingdom of Judah because of its iniquities, and called upon the people to repent. His threats against the Jews were intermingled with promises that God would graciously preserve a remnant of them, punish their enemies, gather them together, and dwell in their midst, and rejoice over them to do them good in the latter days. The Prophet Haggai wrote the thirty-seventh book about sixteen years after restoration from captivity, in the year 520 B. C. In the attempt of the Jews to rebuild Jerusalem and the temple, they were har-

arrassed and interrupted by the envious Samaritans, in consequence of which they desisted in this effort for about fourteen years, and began to lose sight of this work, when this prophet was raised up to labor with that people, and through his exhortations, they resumed the work and completed it in a few years. Zechariah the son of Barachiah delivered his prophecy contained in the thirty-eighth book, 520 years B. C. He spoke more largely than Haggai concerning the sins of the Jews and their fathers, which had involved them in many years of calamity, and then encouraged them to rebuild the temple, etc. He predicted the joyful coming of the Messiah, and the punishment of the inhabitants of Jerusalem for rejecting Him.

Malachi the last of the minor prophets according to the Canonical decrees, wrote the thirty-ninth book 400 years B. C. This prophet was contemporary with Nehemiah. His comprehensive prophecy showed that the piety of the generation in which he lived was far inferior to that of their fathers, who restored the temple and worship of Jehovah. He sharply reprov'd priests and people for their gross ingratitude, selfishness, negligence and profaneness. He foretold the appearing of the Messiah as the messenger of the covenant, and closes his prophecy in predicting the coming of Elijah in the last days to turn the hearts of the fathers to the children, and the hearts of the children to their fathers.

The New Testament is conspicuous for the four separate accounts of the ministry and sufferings of the Savior, written respectively by Matthew, Mark, Luke and John, all of whom were His Apostles. Matthew and Luke set forth the genealogy of the Savior, and connects His descent with Abraham, establishing His line as that of polygamous, having descended through a lineage of those unto whom the Almighty showed special favor in different generations, who practiced plural marriage with His divine sanction and approval. Respecting the time that Matthew wrote his book, which is the first of the New

Testament, the exact date cannot be ascertained, but is supposed to be in the year 39 A. D. There was an early tradition that he composed his narrative in the Hebrew language, for the benefit of his brethren in Judea, about seven years after the resurrection of Jesus, and that it was afterward turned into Greek for the benefit of Christians in general, some years before the destruction of Jerusalem. The prevailing tradition concerning the gospel by Mark is that he wrote the second book under the inspection of the Apostle Peter, about thirty years after the resurrection of Christ. It contains very little that is not found in the narratives of Matthew and Luke. Respecting Luke he was a physician, a man of cultivated mind and the companion of the Apostle Paul, with whose approval he wrote the third book, upwards of thirty years after the resurrection of Christ. It is far more comprehensive and methodical than any of the other three, and it contains a great number of important articles omitted by the others. It is generally supposed that John composed his gospel, the fourth book, about sixty-seven years after the resurrection of Christ.

The Acts of the Apostles, the fifth book, was written by Luke about the year A. D. 69. He did not undertake to detail the labors of all the Apostles, or write a general history of all the churches during that period, but merely to record such information respecting the early progress of Christianity, as might be conducive to faith and righteousness.

The sixth book, the Epistle of Paul to the Romans, was written by him in the years A. D. 57 or 58, and four years before he was carried to Rome as a prisoner. There is no certain tradition by whom the gospel was first preached in that capital, but as the Apostle had heard a good report of the faith of some of its inhabitants, he desired to visit them, for the advancement of their spiritual interests; and while his journey was delayed, he sent them this comprehensive epistle. The seventh and eighth

books, the first and second epistles to the Corinthians, were also written by Paul about the year A. D. 57. It is said that he labored successfully among the opulent and licentious inhabitants of Corinth, during more than eighteen months, and collected a flourishing branch of the Church. He wrote this epistle to correct various disorders that had been introduced among the Saints at Corinth during his absence, and sent it to them from Ephesus, by the hand of Titus, who soon returned with tidings of the beneficial effects that it produced. Soon after he had written his first epistle he departed from Ephesus to Troas, and from thence to Macedonia, where he met with Titus, and obtained a gratifying account of the good effects which it had produced, whereupon he wrote his second epistle, vindicating his former instructions, and counteracting the influence of certain seducers by whom he had been misrepresented. This epistle was written within one year after the first, and contains an excellent exposition of the gifts and graces of the Gospel.

Respecting the ninth book, Paul's epistle to the Galatians, there is great diversity of opinion among learned men as to the time when it was written, some supposing that he wrote it during his first imprisonment at Rome, about the year 60, while others contradict this opinion, yet it is historically clear that he wrote it. There is much in common between this epistle and that to the Romans. It is universally admitted that the Apostle Paul wrote the tenth book, the epistle to the Ephesians, at Rome, during his early imprisonment, probably about the year A. D. 61. The style of this epistle is redundant with animation, and is in keeping with the state of the Apostle's mind at the time he wrote it. He is accredited as the author of the eleventh book, the epistle to the Phillipians. This epistle was also written by him during his imprisonment at Rome, in the close of the year 62 or the beginning of 63. The tenor of this epistle was to confirm the Phillipians in the faith of the Gospel, and to

walk in a manner becoming their profession.

The twelfth book, the epistle to the Colossians, was also written by Paul at Rome in prison, shortly after he had written to the Phillipians in the year 62. Throughout this epistle, the spirit and genius of this great apostle is strikingly manifest in the lofty elaboration of the subject he dilates upon, corresponding with his high conception of the Gospel. The thirteenth and fourteenth books, the first and second Epistles of Paul to the Thessalonians were written about the year A. D. 54, and are supposed to have been among the first epistles written by him to the Christian churches, the subject matter of the first epistle was encouragement to the saints there, lest they should be turned aside from their faith by the persecution of the unbelievers, and to induce them to adhere to their religion notwithstanding; the second epistle refers to the Man of sin, and the mystery of iniquity which became developed in the Papal church.

The fifteenth, sixteenth, seventeenth and eighteenth books, the first and second epistle to Timothy; the epistles of Paul to Titus and Philemon, form a distinct class by themselves, being in the nature of instruction from one in authority to those holding lesser offices in the Church; in those epistles the recipients are admonished to be valiant in the Gospel and to discharge their duties as the servants of God. The second epistle to Timothy was written in Rome in prison a short time before Paul was martyred, in the year A. D. 65, the other a year or so previous.

The nineteenth book, the epistle to the Hebrews was written about A. D. 67, respecting its authenticity there is much doubt in the minds of historians, however the Christian churches generally believed it to have been written by Paul, but further and recent search points to Appollos. It is an admirable exposition of the Gospel, and may be termed the climax of ethical teaching, it discusses freely of the validity and design of the Abrahamic and Mosaic law, and por-

trays the absorbing powers of the higher law couched in the Gospel of Jesus.

The Epistle of James forms the twentieth book and there is considerable doubt as to what James it was who wrote this epistle, as there were two of this name, one named James, and one James the less, probably on account of his diminutive stature, the former the son of Zebedee, and the latter the son of Alphaeus, and was related to the Savior; it is supposed he wrote the epistle in question a short time before he was put to death, about the year A. D. 62; this excellent book elaborates upon faith and works; showing the futility of the former without the latter, and is replete with ideas of a practical and tangible character.

The first and second Epistle of Peter, the twenty-first and twenty-second books, were written by him a few months before his martyrdom in the year A. D. 66. There are some doubts respecting the authorship of the second epistle, still it is supposed to have been written by Peter. These elaborate epistles contain much in common with the other writings of the apostles, but show a vigor and depth of mind peculiar to the chief apostle, and take within their scope a high conception of the plan of salvation, and show him to be the shepherd of the flock. The three short epistles of John, and that of Jude, bring us to the twenty-fifth book, the epistles of John are clear and perspicuous in their details of Christianity and the elevating character of the operations of the spirit, and speak in glowing terms to the saints to be steadfast in the truth, that of Jude forming the twenty-sixth book, forwarns them of the false teachers that had begun to spread their errors in their midst.

The twenty-seventh book, the Revelations of John containing the visions, and prophecies seen and uttered by him, on the Island of Patmos, where he had been banished by the Emperor Domitian, "for the testimony of Jesus," finishes the Canonical books of the Holy Scriptures. It is generally believed he wrote this book,

although doubted by some few, about the year A. D. 96. It may be proper to remark that quite a few historians make mention of two Johns, who lived contemporary at the time in question, one mentioned in the fifth verse of the thirteenth chapter of the Acts of the Apostles, is styled a minister. Eusebius calls him John the Presbyter, and states that there were two monuments at Ephesus, that bore the name of John. This has lead many to doubt that John the Apostle wrote the Apocalypse, and this view is strengthened it is claimed, in consequence of the difference of the style and diction of the Gospel by St. John, and that of the book of Revelations. Hilto has an elaborate article in his cyclopædia of Biblical Literature in which all these questions are ably discussed, and while not concluding positively that John the Apostle did not write the book in question, favors the belief that it was probable that he did. Eusebius states that the John that reclined upon the breast of Jesus, (and he was the apostle) wrote the Apocalypse. When it is remembered that at the time it is claimed this book was written, eleven of the apostles had been put to death, and that John the Apostle was the only surviving one, it is correctly presumable that he alone was eligible by virtue of his Priesthood and Apostleship to witness and hear the marvelous things therein recorded, and without doubt he was the writer. The testimony of Joseph Smith on this point is conclusive. This wonderful book foreshadows the decline and the final dissolution of the apostolic church, and intimates the rise of the mother of harlots, the abominable church; and foretells in sublime language the bringing forth of the Gospel through the instrumentality of an holy angel, and closes its pages with a portrayal of the new Jerusalem that shall be built up in the latter days, preparatory to the reign of peace that shall be inaugurated under the personal supervision of the Lord Jesus Christ.

As may be seen by the foregoing there are sixty-six books in the Holy Scriptures. It will be remembered that the Old Testa-

ment was in existence in the days of the Savior, in the Hebrew and Greek, and some portions in the Samaritan language. The compilation of the new Testament was the work of later years and was not written originally in the same language.

It is now in order to note briefly a few of the most important translations that have taken place, until the publication of the authorized version of King James. It is found that there were early Latin versions of the Bible of which the *Vetus Italica* was the most celebrated. In the fourth century it was revised by Jerome, but he was dissatisfied with the work; he therefore translated the Old Testament from the original Hebrew, which translation is known as the Vulgate, so-called as being the only version used by the Roman Catholic church. But as it is our purpose to show briefly the translation into the English language we shall not refer further to translations in other tongues.

The earliest English translation of a portion of the Bible was made by Caedmon, a benedictine monk, in the seventh century. The venerable Bede, who was born about the year 637, in the north of England, translated some portions of the Bible. He has the greatest name in the ancient literature of England, and was probably the most distinguished scholar of his age, on account of which great weight was placed upon his production. Aldhelm Bishop of Sherborne, (who died in the year 709) and Guthlac, a hermit of Crowland, near Peterborough, each inscribed a version of the Psalter. Alfred the Great, who was born in the year 849, made some excellent translations, and, as they were made some time after the others, in consideration of the advancement and improvement of the language, he partook of those advantages, which gave his works a superiority over the others. During the interim that elapsed from the death of Alfred to the birth of John Wyclif, who was born in the year 1320, the Roman Catholic church had grown to huge proportions, and had obtained

the power, not only of the church but of the states of Christendom. Whatever of learning and theology existed was under its iron hand. The Scriptures, which it monopolized, was in the Latin tongue, and all of its churchmen of whatever nationality were compelled to study Latin in order to read them. The rituals and masses were also rendered in that tongue, and the laity were forbidden to read the Scriptures, and as a consequence, measures were taken to keep them out of their hands, on account of which the masses were sunk in ignorance and barbarism.

The great soul of Wyclif becoming awakened to this condition of Christendom, especially among his countrymen, conceived the idea of translating the Holy Scriptures into the English language, and placing them in their hands as a means of lifting them up out of their degradation. He accordingly began this godly work, being inspired by the Almighty so to do. No sooner had it become known that he was thus engaged, as also expounding them and in giving his views upon the abuses of the times, than the anathemas of the church, with the weight of the secular power, was hurled against him. In the year 1377 he was summoned before convocation, at St. Pauls to answer charges for erroneous teaching, and but for the interference of John of Gaunt, and others of high position, he would in all probability have gone to the stake, as others of similar views did. He, however, finished his undertaking in 1384; but as there were no printing presses in his time, there were but few who could afford to purchase a manuscript copy of his work; still, great good was done, as those who did obtain a copy called in their neighbors, and some one was selected to read, and thus the light of truth began to kindle in the hearts of men. The benign influences of the Scriptures were soon manifest, giving much alarm to the Roman church, showing in that instance, as in all others, that that which is of the greatest good meets with the most opposition in all ages. The fame of Wyclif became wide-

spread, his views, which were drawn largely from the Scriptures, reached to other nations, and numbers of men imbibed his sentiments and championed his cause. During the forty years after his death, Popedom was much perplexed at the state of affairs brought about by the labors of Wyclif and others in the path of reform, and the introduction of the Scriptures in the English language. A train of circumstances made it necessary to convene the Council of Constance for the adjudication of certain questions affecting the permanency and stability of the Roman church. This unjust tribunal consisted of a German emperor, twenty princes, one hundred and forty counts, a pope, more than twenty cardinals, seven patriarchs, twenty archbishops, ninety-one bishops, six hundred other prelates, and about four thousand priests, in all about four thousand nine hundred persons. Its deliberation extended from the year 1414 to 1418. Wyclif had the honor of being recognized by this unjust body as the source of all the influences, which had thus turned the world upside down. Among its earliest acts it condemned all his works, and wherever found they were committed to the flames. Not satisfied with these measures, it passed, before its close, a sentence that his body should be disinterred and burned to ashes; and ten years after, from beneath the humble chancel, where they had slept in peace more than forty years, his bones were dragged rudely forth to the light of day, and, being carried down the hill on which the church stood, to a little stream called the Swift, were there consumed by fire, and the ashes thrown into the river. That a man's remains should be exhumed from their last resting place, and of such a man as Wyclif, shows the intolerance that existed in his time, making liberty of conscience an impossibility, the animus and virulence of such an influence has not even down to our time been eliminated from the hearts of thousands of mankind.

Wyclif's Bible was followed by Tynsdale, one hundred and forty-six years afterwards in the year 1530; by Cover-

dale, in 1535; Cranmer, in 1539, called the great bible; Mathews 1551; Traversers which was little more than a revision of Tindal 1557. In 1558 the Geneva bible made its appearance, which was the work of English exiles who had taken refuge in Switzerland from the religious persecution in their own land. In 1568 under the supervision of Archbishop Parker by royal command, with the aid of numerous bishops, was produced a new version called, for distinction, the Bishop's bible. The Douay bible was translated by several English Catholics; the New Testament in this version was published in 1582, and the Old Testament in 1610. In consequence of the singular rendering of some word or words of the text, certain Bibles have been oddly named. In Mathews' Bible the word "terror" in Psalm xci, 5, is rendered "bugges," making the passage read: "Thou shalt not be afraid for the bugges by night," this is called the Bug Bible. In the German Bible, published 1560, Adam and Eve are said to have made themselves breeches of fig leaves instead of aprons, this is designated the Breeches Bible. In the Bishop's Bible: "Is there no Traycle in Gilead," is found instead of balm. Hence the name, The Traycle Bible. In the Douay version this word is rendered rosin, from which we have the Rosin Bible. The name Douay Bible arises from the city in France in which it was translated.

The translators of each of these different styled Bibles, encountered difficulties and opposition to their undertakings, similar to those met by Wyclif, some of whom were put to death. After James I came to the throne of England, in the year 1603, he called the conference of Hampton Court, in the year 1604, to which he invited certain episcopal and puritanical ministers for the purpose of discussing the measures, having for their object the establishment of a conformity of worship and faith; at the second session of which Dr. Reynolds, a puritan minister, moved the question of a new translation of the Scriptures. King James, although op-

posed to puritanic views, favored the idea. A new translation became necessary, in consequence of serious disparities that were found to exist in the translations already made, which often lead to unpleasant controversies among the people. It was thought if a new one could be made under legal sanction and approval, authorized by law, the same being done by competent Greek and Hebrew scholars, much ill-feeling and all doubt of a correct translation would be removed. King James became deeply interested in the subject of a new translation, taking the matter into his own hands, and set on foot the necessary preliminaries without delay, and on a scale far surpassing anything that had been witnessed in England in connection with Bible translation. He, however, at once saw the necessity of enlisting the co-operation of influential and learned men in order to accomplish the work contemplated. He called to his special aid Bancroft, Bishop of London, a man of reputed learning in the languages in which the Scriptures were originally written. The bishop was at first opposed to any further translation, as he was a true disciple of the old school, but the king won him over to his policy, and appointed him general overseer and final reviser of the work, and he pushed it forward with vigor and efficiency. Before the end of July, 1604, fifty-four scholars were selected as translators, and arranged into six companies, two of which were to meet at Westminster and two at each of the universities Oxford and Cambridge. To this arrangement the king directed the heads of the universities to add to the number such others as they might deem qualified, and the bishops were required to spare no pains for securing the suggestions and criticisms of the best scholars in their respective dioceses.

The maintenance and remuneration of the translators was the king's next care, which was brought about by the revenues of certain pretends and church funds being turned to that end. All the preliminaries were completed, in which were included fourteen rules drafted by

the king for the guidance of the translators. The rules were quite elaborate. Rule eight being pertinent to our subject, which illustrates the manner of the work, we quote as follows: "Every particular man of each company to take the same chapter or chapters and, having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand." The work of translation commenced sometime after May, 1605. The whole version being completed in the manner herein indicated. Three copies were made, one at each place, and delivered to a committee of twelve—six of whom were chosen by the translators from their own number—two from each company—and six it is supposed were selected by the king, according to his first intention, from his bishops and other learned ecclesiastics not previously connected with the translation.

The work after passing its second revision passed into the hands of Bilson, bishop of Winchester, and Dr. Miles Smith (soon after made bishop of Gloucester), who again revised the whole. Finally Bancroft bishop of London received it in charge, and bestowed such finishing touches as were yet needed to fit it for its destined position. It was at length published 1611, with a dedication to the King. The title page proclaimed that it had been executed "by His Majesty's special commandment," and that it was "appointed to be read in churches." Thus we have traced the origin of the Holy Scriptures, and noted some of the important translations thereof, as also the origin of our common version, and the principles and method observed in its preparation.

The Scriptures are now printed in upwards of two hundred languages and dialects. During the last seventy-five years, about one hundred and sixty millions of copies were circulated through the agencies of the Bible societies alone.

James A. Leishman.

He doeth much that doeth a thing well.—*Thomas à Kempis.*

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A TOUR OF PALESTINE.

ELDERS J. M. TANNER and F. M. Lyman, Jr., have recently completed a most interesting tour of Egypt and the Holy Land, also visiting other countries of the Far East. It is hoped that we shall be able to present, sometime in the future, descriptions of their journeyings and the wonderful scenes it has been their good fortune to witness. The following extract from a letter of Elder Tanner gives an inkling of the interest with which he and his companion have prosecuted their tour and the delight it has afforded them:

From Damascus we continued our journey on the morning of the twenty-first. Damascus, though the prince of Syrian cities, is as Oriental in its narrow and dirty streets, its mud walls, and the peculiar life of its inhabitants as any city we have seen. Its bazars are said to be the most extensive of any in the East, though I consider them much inferior to those of Constantinople. From the appearance of the streets and general surroundings one would never suspect that such magnificent dwellings as are hid behind old mud walls, inclosing luxuriant gardens and sparkling fountains, in the very heart of the city, were to be found within a hundred miles of Damascus. Through the courtesy of occupants we had the privilege of visiting some private dwellings. A strange mixture it presents when one passes from a filthy alley about fifteen feet wide through an old mud wall, by a rickety gate, into a grand court, with a magnificent fountain in the center and flowers in profusion around the archways. The main apartment has something of royal

grandeur, and one might easily fancy himself in the midst of European civilization. It is wonderful that people should be content with this strange medley of beauty and homeliness, of cleanliness and filth. When inquiring for night lodgings in Arab villages, we have often been led through a cow pen to a wretched-looking mud house whose interior was clean and tidy as could be wished. The environs of Damascus for miles consist of the most fruitful gardens and not a single grand residence to be found in this extensive garden forest.

Our first night from the Syrian capital was passed in Zehedain, the home of our Mukari (mule driver). We arrived early in the afternoon in time to witness a part of the three days celebration, which the inhabitants of the surrounding villages were taking part in. The instruments used by the band were a sort of cymbals and drums. The singing resembles somewhat that of our American Indians. Two or three pieces with variations were played for our special entertainment, and we became so interested with the natives that we came nearly striking up a tune to show them how Europeans sing. The banners were stacked around a tree and the games of the children gave the festival an appearance not so much unlike a Sunday school jubilee in Zion. The next day we visited the ruins of Baalbec, the temple of Baal, the grandest we have yet seen. Well might the builders proudly denominate it one of the wonders of the world. It is sometimes called the temple of the three stones, since on the west side are three twenty-two feet above the foundation, each six feet by twelve feet high and twelve feet wide. The finest architecture about the magnificent stone columns is undoubtedly Grecian.

Our last night in Palestine with a Mukari was in a *chair* on the summit of the Lebanon, from whose snow-capped heights we could enjoy a beautiful sunset in the Mediterranean. The blood-curdling stories of Arab atrocities have not disturbed our peace of mind. Where others were escort-

ed by armed Bedouins, we went with our peaceable mules or gentle donkeys alone. The Arabs appear to be a hospitable and kind-hearted people. There are doubtless thieves and murderers to be found among them, but until professed Christians are free from such characters it ill becomes them to condemn a whole race for the actions of a few. Give the ruffians of New York as much opportunity for plunder as the natives here have, and it would be nearly all a man's life is worth to carry copper coins in his pockets in that great metropolis; but the wicked Mohammedan doesn't wear the holy cross. It is a sad comment on Christianity when the Turkish government is forced to put guards in some of the Churches, held as common property by different Christian denominations, to keep riots down and preserve peace. No wonder the Mussulman looks with contempt upon the hypocrisy of modern Christianity. He reverences the tomb of Lazarus, holds sacred the graves of Abraham, Isaac and Jacob, and believes that Jesus will come to judge the world; but he not

only stigmatizes the so-called Christians for disbelief in Mahomet, but as apostates from the doctrines of Christ. The Jews that have until now located in the Holy Land, make a very unfavorable impression. They are quite dependent upon the liberal beneficences of their European brethren. They lack energy, unity and leadership. Some Germans have attempted to establish a prosperous colony near Mount Carmel; but apparently without success. The valleys of North Palestine are a bounteous gift of nature. The Turkish government is liberal toward any colonization schemes, but the land is not blessed and prosperity is not given to those who possess it. The traveler constantly asks as he crosses the rich valleys of Samaria and Galilee, why all thrift has vanished from so fertile a land. Beyrout is a flourishing seaport town from which we continue our journey by sea.

We should do by our cunning as we do by our courage—we should always have it ready to defend ourselves, never to offend others.

COMMENTS OF THE DAY.

GOVERNOR WEST in his discussion with Apostle Snow, seemed determined to have it all his own way, right or wrong. It appears clear that his mind was convinced of the mercy, kindness, and "Christian spirit" of the court and packed jury, of bitter anti-Mormon proclivities, before whom the apostle was tried and convicted; and that their action in the case was lawful if not just and humane; that despite the record of facts and the solemn protests of the apostle, the latter is being rightfully punished for crime.

The Governor offers to unite with the Judges and District-Attorney in a petition to the Nation's Executive asking him to "issue his pardon" to the apostle, provided the latter would "promise in good faith to obey and respect the laws, and continue no longer to live in viola-

tion of them." To this Apostle Snow replied that he was not in conflict with the laws, that he had obeyed them faithfully and conscientiously, that he was not imprisoned because of disobedience to the law, but because the law was wrongfully administered. In view of this statement, fully borne out by the published record of the case, the apostle pertinently asks why he should be *required to promise* to do something he had as a matter of fact already done and was doing when he was arrested. He was tried for "unlawful cohabitation," of which he was ostensibly convicted, upon evidence which proved his innocence of the charge. This being true, he is being punished for something else; for refusing to do what the governor now asks him to do, viz: "to promise, etc," and not for committing any crime.

But the governor ignores these facts and goes on to read the apostle a lecture as to what constitutes the law. If His Excellency had understood the situation, he might have spared himself the labor and the apostle the indignity of his unnecessary lecture. The Mormon people thoroughly understand the situation; that the crusade is against their religion as expressed by Apostle Snow; and they have made up their minds to abide the consequences, as the apostle and his fellow prisoners fully attest, by their presence in the penitentiary, in preference to enjoying the liberty gained by renouncing their religion, or any part of it.

Now while this is the religious status of the case the people of Utah, and thousands of honest, candid people in the world, are not satisfied with the rulings of the Utah courts, which his Excellency seems so ready and willing to accept as the law; for they *know* that their rulings, interpretations, constructions and findings, are loose, varied, shifting, conflicting, indefinite, partisan, and unprecedented. Yesterday it *was*, to-day it *is not*. To-day it *is* and to-morrow it will be something else. To say that the people of Utah do not know this, would be to charge them with unparalleled stupidity.

The history of the progress of the Utah courts in their departures from the long and well established rules of procedure and evidence; their vacillating rulings; their fast and loose operations; their judicial summersaults, wriggling, juggling, intriguing to insult, oppress, humiliate, degrade, prosecute, convict and punish Mormons, and their care to protect guilty non-Mormons, is enough to bring the blush of shame to the bronze features of the Colossus of Rhodes, or the brazen cheek of Judge Jeffries himself. The people of Utah are too loyal to their country to submit without solemn protests, in behalf of themselves and mankind generally, to such infamous outrages as are being perpetrated by the courts upon them. They have too much reverence for the great principles enunciated in

the Declaration of Rights, and too much faith in the Constitution, inspired and framed to secure liberty to humanity for all time, to yield passively to such arrant injustice, such impudent assumption of legislative as well as judicial powers, and such flagrant wrongs as have been and are being exhibited and committed by Federal officials against the dignity of the law and the peace and happiness of a portion of the sovereign people of the United States in the Territory of Utah. Nor will they cease to hope and pray, and struggle for the repudiation, not only of the unprincipled acts of the present mal-administrators of the affairs of the Territory, but for the repeal and nullification of the proscriptive and unrepugnant, special laws, which they have inspired Congress to pass against a religious community, and for the restoration and establishment once more of law, and justice, equal rights to all the people in the Territories, irrespective "of race color or previous condition," or of religion or politics, and until citizens in a Territory shall be equal to citizens of a State, till they are numerically qualified for statehood, and then that they shall be admitted into the Union of States.

It is not only difficult for Apostle Snow, but must be for every intelligent, non-partisan man or woman to perceive the rightfulness or justice of his being required to promise to do something he is already doing, thereby implying the contrary and admitting a falsehood. To rational people it appears like a farce, on the part of the "constituted authorities" to make such a demand, even if they had authority. To punish a man for not promising to refrain from future wrongdoing is something "new under the sun," and not less ridiculous. The fact that the party so required had been guilty of the offence in the past does not relieve the case of its absurdity. But to require a man, who has proved himself to be one of the first citizens of the Territory, by his life's labors and examples, who has proved himself innocent where it was the duty of the prosecution to have proved him guilty if it could, to

make such a promise is a travesty on American judicature of the meanest order; while to punish him for refusing to promise (a right which the governor conceded him) with the same penalty as though actually guilty and convicted of crime, is, to speak mildly, diabolical.

Then, on the back of all this, to treble his punishment, for what hitherto in the law has been regarded as a single offence, is fiendish and damnable. And now contemplate the worthy governor and the infamous prosecutor and judge uniting to ask for a *pardon* for a man in such a position! A *pardon* for what? For obeying the laws of his country? For not being guilty of any crime? Or a *pardon* for being illegally punished and falsely imprisoned, because of the bigotry, spite and vindictiveness of the *prosecuting* judge and the persecuting prosecutor? One would naturally suspect Apostle Snow of joining in a petition for executive clemency towards his relentless pursuers—they need a *pardon* or imprisonment for life for their actual crimes—but who could have dreamed of such unparalleled magnanimity on the part of such disinterested Federal officials? We might presume that the *pardon* desired by the “constituted authorities” was for the apostle’s *refusal to promise*, but for the governors admission that he “had a right to decline to promise before the court if he chose to.” It could not therefore be for this that he needed pardon, besides, the offer of intercession for pardon is made on condition that he will yet “promise.” Is he to be pardoned for cohabiting with his wives prior to the passage of the Edmunds law? Or for *not* cohabiting with them subsequent to its passage? Or is it for having been and continuing to be a prominent Elder in the Church of Jesus Christ of Latter-day Saints that he is to be pardoned? Certainly Apostle Snow ought to feel greatly indebted to His Honor Judge Zane and District Attorney Wm. H. Dickson for offering to intercede with the President of the United States for a pardon on any of the foregoing counts, and probably for many other things of a

similar character. It will no doubt be astounding to *them* that he could refuse such precious milk of human kindness, tendered with so much solicitude for his advanced years.

My only apology for these comments is that both sides of this question should be looked at. We have seen it from the standpoint which the governor has assumed, for over eighteen months, practically exemplified in all the multi-form phases, in which the prolific fancies of the *prosecuting* judges and attorneys were capable of presenting it. I am sorry that the governor has adopted their views of it, for they view it positively from one side only, and that the aggressive, partisan, unjust, proscriptive and persecuting side. I would not ask the Governor to take even the other side, though I know it to be just. There is a view to be taken of this subject from neither side, from neutral grounds, and the standpoint of exact justice. Upon this platform we would most respectfully invite, nay, *request* that the governor and other Federal officials should view this vexed and exaggerated, and therefore perplexing question, and assert his legal right to be the governor of the whole people of Utah, until his term expires or he is removed. Otherwise he will become the tool of a religious-political ring, in numbers insignificant, but powerful as office-holders, office seekers, patrons of party favors and unscrupulous withal, whose motto and ambition is “rule or ruin,” even finally to the destruction of a religious community, on whose spoils they propose to revel and fatten. We do not expect or ask him to be the governor of the other side, but we would respectfully demand, as a right and not as a favor, that he be impartial and just. Mormonism, so called, never yet had to “beg the question” nor ask a favor. Simple justice, rightful equality, is all we ever asked, all that we want; and that we will have by the help of God, or die in the cause and bequeath the struggle to our posterity, that they may freely enjoy “life, liberty and the pursuit of happiness.”

Viewed from this neutral standpoint, after weighing all the evidence and facts in the case, as recorded, Apostle Snow is *not* guilty of unlawful cohabitation with his wives. The fact of his selecting his last wife, with whom to cohabit, instead of his first wife, was strictly in accordance with the rulings of Judge Zane in the Musser trial. The law itself is silent upon this point, therefore, to convict him on the mere legal presumption that he also cohabited with his first wife, contrary to the facts, is a judicial outrage, besides being in conflict with the rulings of Judge Zane, as above stated. The law does not define which wife a man shall live with and which he shall abandon, and cast out. So far as it is concerned, therefore, the apostle had a right to agree with his family, and decide that matter among themselves; and so long as he did so, and cohabited with *but one wife*, he complied with the law, so far as power within him lay—and was guiltless in the face of the law, whatever may have been his status in the sight of God.

This being true, all the verdicts of all the *legal*—not to name *packed* juries in the world—could not make him guilty of the offence alleged against him; and the judgment of the court, with all the fines and penalties of the law multiplied *ad-libitum*, would have added nothing to nor diminished aught from either the guilt or the innocence of the defendant.

Thus, this guiltless man is punished as though guilty, with a triple punishment, for a single offence, as defined by law, simply because he was an apostle—a leading man; and policy as defined by his pursuers, demanded that he be made a public example of; and because he would not make a most absurd and ridiculous promise, implying an admission of guilt, that was never proven. A promise, too, (as lately demonstrated in the case of O. P. Arnold), which the courts are only bound to hold good during their own sweet pleasure.

And now comes the governor, backed by the *persecuting prosecutors*, (for be it remembered that each district judge in Utah, and elsewhere in the Territories,

feels bound to prosecute as well as judge the Mormons) and offers to intercede with the Executive to obtain for him a pardon. What for? No man knoweth! On what condition? That he will forswear "unlawful cohabitation" with his wives? No, for he ceased to live with all but one wife, over three years ago. To ask him to do what he has more than promised to do, by actions which are stronger than words, and which he is doing, is a moral obloquy, and is irrational and ridiculous. The condition, then, is that he will *renounce his religion*. Abandon the watch-care, and acknowledgment of his wives, as well as their bed and board and habitations, and use his influence to induce others to do likewise; to forswear his religion and preach, teach and exercise his influence against it; to turn out his wives and denounce them as prostitutes, and his children as bastards. This, and nothing less, and as much more of the same sort as possible, would suffice to satisfy his self-constituted inveterate foes. This is the glorious "olive branch of peace," the smiling overture of amity, and the Christian grace with which Apostle Snow, and the people of God are approached, by our presumably well meaning governor, and his large hearted, white-souled, philanthropic and patriotic compeers, Dickson and Zane. Ought we not to be proud to accept them as incomparable benefactors?

Again, the Governor says to Elder Snow, "You know very well you have taught and believed that certain practices are right which the law puts its ban upon." Certainly. That is true. And long before there was any law on the subject. But is this a crime? Is "belief" that "certain practices are right which the law has put its ban upon," to be punished by fines and imprisonment, or is even the *teaching* of such belief a crime? If so, where is the law making it so? The Edmunds law was enacted to punish continuous cohabitation with more than one woman at one time, for which it prescribes a punishment, on conviction, of three hundred dollars fine and six months' imprisonment. But

does it give to the courts the authority to punish with said fine and imprisonment for *belief* in said practice or for the teaching of it? If so, and men are to be, as they have been, punished therefor, what becomes of the governor's declaration that we are not being prosecuted for opinion's sake?

It would be bad enough to be punished for one's *own* belief and teachings, under such a construction of the law, but in this case Elder Snow defies "any man to testify" truthfully, that he had taught any person to disobey the law, and asserts that "there is no person can come forward and testify" that he had. But rejoins the governor: "That has been the teaching of the body you belong to."

Even if that be true, which I deny, what then? Is Apostle Snow to be punished because "the body" to which he belongs holds and teaches opinions or belief respecting a practice upon which the ban of law has been placed? Preposterous! I had supposed that such questions had been thoroughly defined and settled ages ago. Yet the people of Utah have been placed squarely in the teeth of them for over eighteen months past, by Federal officers, pretending to administer the law and under it to deal out equal justice. It has been ruled that the law cannot take cognizance of opinions or belief, nor of free speech, but of overt acts. The constituted authorities of Utah are very fond of rehearsing to a certain class of people that "we are bound to submit to the construction of the laws which the court gives."

The Supreme Court of the United States did not decide on Elder Snow's case, but dodged the issue by suddenly discovering that it had no jurisdiction, and on the spur of this discovery it went back and revoked a former decision it had made, in the Cannon case, and dismissed it also. The governor admires the Supreme Court for correcting its own mistakes, and in this I join him heart and hand, but I would go further. I would like the Supreme Court of Utah to do likewise, to be half as honorable, and

correct some of its most egregious mistakes. Then many of their constructions, which the governor says is now the law would cease to be the law. People not guilty of any crime, who are now hounded for their social status in a community, and for their religious or personal influence in society would enjoy immunity from malicious prosecutions. Men would no longer be prosecuted for their opinion and belief. The precedents of ages would not be violated in the courts, by compelling wives to testify against their husbands; by dragging minor children, almost infants, before inquisitions and courts to wring from them "opinions" and "ideas," "suppositions," and "conjectures," to be tortured into evidence against their beloved parents. Innocent women would no longer be fined and imprisoned for refusing to testify against their husbands, and to answer obscene and impertinent questions. Juries would cease to be packed with the bitterest foes and pronounced enemies of those who are on trial. Lecherous pimps and vile frequenters of resorts of ill-fame, would not be turned loose upon the people without the punishment they deserve. Such lecherous scoundrels would not be encouraged in their villainy, being retained or appointed to offices under the courts. Seducers and abortionists would be duly indicted and punished, and their crimes no longer winked at, or applauded by officers of justice. Witnesses against damnable social corruptions would no longer be charged with "conspiracy," and punished with heavy fines and imprisonment, because they are members of a proscribed church. Real criminals would learn to respect the law and its officers, and honest men would rejoice again in restored confidence in the courts of justice. Then, when the law is so amended as to give to the Supreme Court appellate jurisdiction in cohabitation cases, under the Edmunds law; and that august body is purged from the element of political thimble-rigging that some years ago immortalized itself in the party vote of seven to eight, (which foisted a fraud-

ulent President upon these great United States,) the Utah courts will be made to feel the shame and mortification of a revision and reversal of their infamous rulings. Then peace, blessed peace and prosperity, now frightened from the land by the folly of the "constituted authorities," will once more return in all their smiling beauty, to gladden the hearts and homes of virtuous, honest, industrious, thrifty and intelligent people, who are now suffering persecution for their religious faith and convictions.

Joseph F. Smith.

PUBLICATION RECEIVED.

BALLADS OF LIFE, by J. H. Ward, is a book of poems issued from the publishing house of J. H. Parry & Co. It contains a good variety of the author's

best productions, which he says in the preface, have been composed under various circumstances, during a period of twenty-six years.

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There is a homely grace about Mr. Ward's poetical writings which reminds one of Will Carleton. The earnestness of the writer is never questioned, and the beauty of many lines is surprising and delightful. The "Ballads of Life," should receive extensive patronage. For sale by all book-sellers, \$1.25

LIFE'S ANSWER.

I cannot sleep; impatient I arise
And leave the couch whence sleep and rest
have fled,
A couch of pain! Ah, loved, desired Life,
Why are thy gifts with suffering ever wed?
For pain and grief, and sickness are thy gifts.
Do these delight thee? Circe then thy name!
Fair, sweet Existence! Ever loved and sought,
Yet cruel by thy fantasies! I came
Loving and trusting from my childhood bright
Expecting wondrous presents at thy hand;
Garlands of joy, fresh as the bright spring flow'rs,
Worlds of bright freedom! Life, I do demand
Of thee one answer: Must I always be
Held from thy rich paths back, a prisoner held
In the strong net of circumstance and pain,
To doubt the beauty ancient bards beheld?
Was it a mirage, that bright dream of theirs,
Fraught with the grandeur of a world of light;
How soared they so, as if on pure saint's prayers,
Up, up to all that's good and pure and bright?
Could sickness, poverty, and loss ne'er shake
Their spirit's buoyancy, or drag them down
Earthward, and trail their high souls in the dust,
And cause their heavenly eyes on thee to frown?
And am I then so weak, who prayed to be
So strong in all of good and high; whose faith
Was bright in thy fair future gifts and thee;
Ah, Life, what art thou but deceitful breath!

Hark a soft voice within me! Listen now
Complaining heart! Thine answer draweth
near:
Vain, mortal earth-child! What dost think to
Of joys untarnished in thy mortal sphere?
Much have I promised? Could'st thou realize,
In thy vain soul, the great gifts on thee shed,
Of love and joy, the oft-times wasted health,
Then would'st thou bend a low, submissive
head!
Motherhood crowns thee; wifehood is thy lot;
Sweet, gentle love is round thy being twined;
These are my richest gifts, they were desired
By thee as highest in thy youthful mind.
Many, oh, many are thy blessings, child,
Too many to be numbered now by me;
Go then, retire; seek rest and slumber find,
And know I keep a constant watch o'er thee.
Thy trials, too, are "blessings in disguise,"
Thy weaknesses are for thy stronger growth;
Strive then and labor on; be still; fear not;
Thy steps are guided well by One who
knoweth
The thorns that pierce thy feet. Be faithful still
In serving Him; o'ercome, and thou shalt see
The beauty, grandeur, high perfection, all
Thy soul desires, in that higher sphere—
Where I will follow thee.

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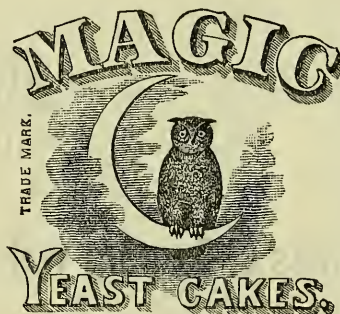
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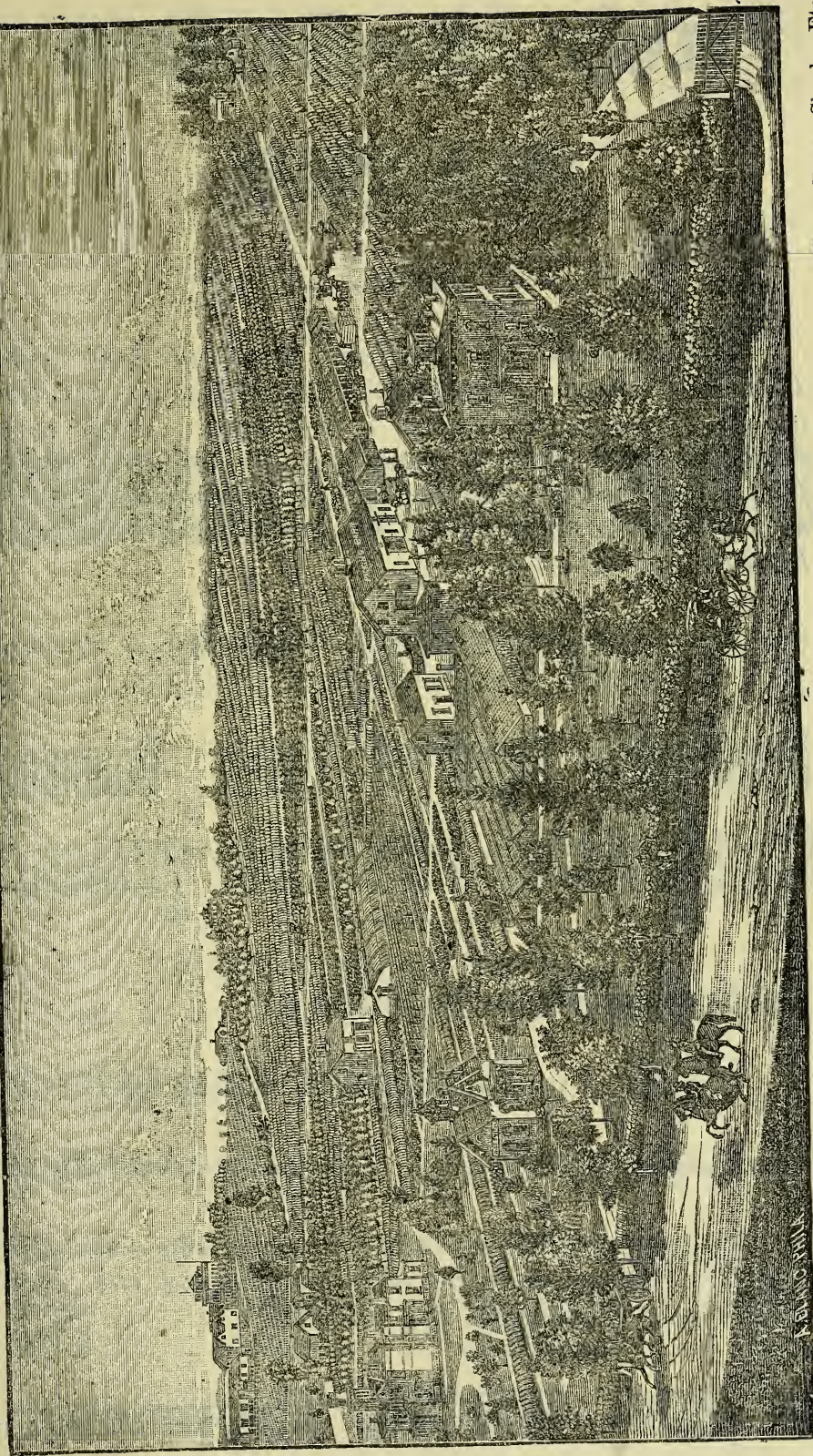
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